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1485. a.aa.7.

LETTER
OF
Genteel *and* Moral
ADVICE
TO A
YOUNG LADY.

In which is digested, into a new and
familiar Method, a System of RULES and IN-
FORMATIONS, to qualify the FAIR SEX to
be useful and happy in every State.

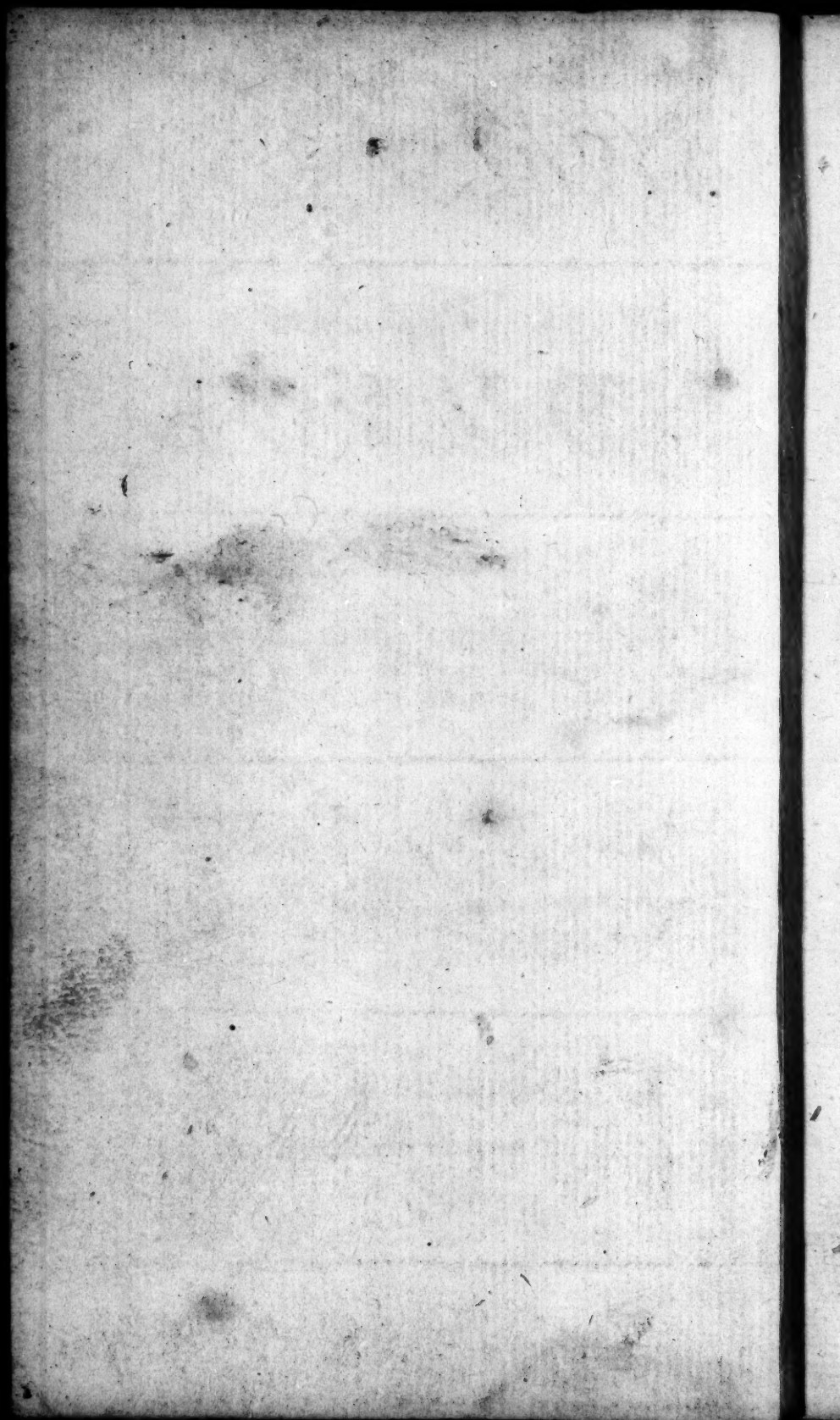
By WETENHALL WILKES.

*Since all this Author's Works devoted are
To entertain and to improve the Fair;
Since he their Cause on all Occasions fights,
He hopes they'll cherish what he fondly writes.
On daring Wings his modest Muse aspires,
And all his Measures female Merit fires:
'Tis then an Office worthy of the Fair
To let him likewise their Protection share.*

THE SECOND EDITION.

DUBLIN:

Printed by and for OLI. NELSON, at Milton's
Head in Skinner-Row, MDCCLII.



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T H E

DEDICATION,

To His GRACE
Dr. *HUGH BOULTER*,

Lord Arch-Bishop of *Armagh*, Primate
and Metropolitan of All *Ireland*.

MY LORD,

AT first View it may have the Appearance of Presumption to dedicate so small a Piece to so great a Man: But I should not have engag'd in so bold an Attempt, had not those few Sheets been revis'd and approv'd of by some able Divines; which in some Degree may render them worthy of your Grace's Acceptance.

The general Design of Dedications lies in expecting a Premium for the Compliment. Mine proceeds from a nobler Motive — from a generous and unfeign'd Gratitude for the many Favours I have already receiv'd from your Grace, and from a disintérested Desire of presenting to your Grace's Acceptance the best Token in my Power of this Gratitude.

Though such a poor Return as this can never discharge the Debt I owe to your Grace, yet it may in some Measure confess the Obligations I lie under; and, though I am at a Loss for Words to express my Thankfulness, yet the Sincerity of my Intention may atone for that Defect.

The World, I know, generally measures our Esteem by the Ardour of our Pretences, and will scarce believe that a grateful Heart can be at a Loss for Words to express itself; but, when they reflect on your Grace's Passion to do Good, and your Industry to hide it; on the many noble Of-

DEDICATION.

ices of your Charity, and your Pleasure in concealing them, they must conclude that Panegyrics must be ungrateful to a Person, who even seems to receive the Obligations he confers. Therefore, rather than to offend your Grace's Modesty by dwelling on the Praise of your many Virtues, I chuse in Silence to admire them.

The Opinion passes among many modern Dedicators, that to say no more than the Truth is an Affront offer'd to the Person address'd. With great Humility I differ from them; and of my contrary Sentiments this Dedication stands a manifest Proof. But, as to say more than the Truth is Flattery (and of Consequence at best but an agreeable Abuse) to say less would be unjust; wherefore I beg leave to publish one plain, unembellish'd Truth.

As the Subject of these Sheets is the most exalted Improvement of human Nature, they are presented as an Oblation due to that Virtue and Piety with which you grace your Function; to that loyal Policy and Principles of Government (whether judicial or prudential) with which you guard the State, and to that diffusive Benevolence with which you bless the Public. To say more would be uneasy to you, and to say less, unjust.

I can't conclude without acknowledging that I esteem your Grace's Sanction to my small Performances as the highest Honour they are capable of receiving.

I am with the greatest Deference,

Your Grace's most Dutiful and

most Oblig'd Humble Servant,

Dublin, Dec.
21st, 1739.

WETENHALL WILKES.

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EPISTLE

To a LADY from the AUTHOR,
upon his sending this PAMPHLET
to the Press,

MADAM,

HEROIC Acts are oft my Muse's Theme :
To future Ages to convey their Fame
Is her Ambition—and in Virtue's Praise
She all the Majesty of Verse displays.
But, when she views both Worth and Beauty join'd,
Then pleasing Numbers steal upon my Mind.
Full of the Thoughts that such Ideas raise,
The Muse exerts her Pow'r with double Ease.

In faithful Lines could I thy Merits tell,
And how in ev'ry Part thou do'st excel ;
How just thy Thoughts, thy Turn of Taste how
fine,
How bright in Meekness all thy Virtues shine :
Display the Parent in her tender Care,
The Wife in ev'ry Principle sincere ;
With what unborrow'd Ease thy Lips impart
The soundest Reason join'd with richest Art ;
On all Occasions how thou can'st display,
With native Elegance discreetly gay,
Th' engaging Friend in sweetest Converse join'd,
By clear Ideas happily refin'd ;
In various Lays thy Virtues all should shine,
And *Arabella's* † Charms should yield to thine.

May

† *Cranvill's Fair One.*

E P I S T L E, &c,

May rich, immortal Blessings crown the Care
Your Love bestows upon your gen'rous Heir!
May he be deaf to Flatt'ers in Disguise,
And early learn Ambition to despise,
(Whose gilded Thorns—ignoble Steps to Fame,
Can never,—never eternize a Name)
In manly Grace and Merit may he rise,
And charm each Patriot's Heart, each Virgin's
Eyes!

But, when the Pow'r of Beauty he shall prove,
May happy Fortune crown his well-plac'd Love;
And may the Nymph, as *Lansdown's Myra* fair,
Of Soul and Person all the Graces share!

To thee, with all the Beauties of the Mind,
With Wit and Judgment equally refin'd:
Adorn'd with ev'ry Elegance of Thought,
From Affectation free, from ev'ry Fault;
The Author, led by happy Choice, presents
This Off'ring—grant it may not give Offence!
Indulge, Fair Potronness, my studious Toil,
My Labours bless with one propitious Smile!
Divine's my Theme, and next to what's divine
Is ev'ry Charm and Excellence of thine.
I beg this Treatise you may recommend,
Not as a Stranger, but the Author's Friend.
Then my † Subscriptions will to purpose swell,
And on thy Praises then my solemn Muse shall
dwell.

† The Author publish'd the first Edition of this
by Subscription.

T H E

THE CONTENTS.

T HE Preamble.	9
Pleasure wherein it lies.	12
Happiness consists in the discreet Use of Time and Money.	13
The Necessity of Instruction to young Persons.	14
Piety and Virtue the Foundation of Pleasure and Happiness.	21
The Existence of an eternal Creator prov'd.	25
The Nature of the Deity consider'd.	37
A View of human Nature.	26
The Immateriality and Immortality of the Soul consider'd.	34
This World is govern'd by Providence.	35
The Nature of Laws.	37
Eternity the most pleasing Prospect of our Nature.	ibid.
A short View of the Christian Religion.	38
The Advantages of a religious Life.	45
The Benefits of reveal'd Religion.	46
The Validity of the Scriptures maintain'd.	50
A safe Way to read them	51
The Excellence of Devotion.	53
Cautions to be used in it.	60
The fix'd Subjects of it.	ibid.
Directions for Prayer.	61
Constant Attendance on public Worship and regular Behaviour in Church recommended.	60
A Model of Conduct propos'd for one Day.	63
Christian Virtues are the result of Wisdom.	75
The five intellectual Virtues peculiar to an upright Christian.	68
Charity.	

The CONTENTS.

<i>Charity.</i>	74
<i>Humility.</i>	76
<i>Chastity.</i>	82
<i>Temperance.</i>	87
<i>Patience.</i>	89
<i>Social Duties, what.</i>	92
<i>To the King and Magistrate.</i>	ibid.
<i>To the Clergy.</i>	93
<i>Duties</i> { <i>To Parents.</i>	94
<i>To Relations.</i>	96
<i>To Friends.</i>	ibid.
<i>The Nature and Advantages of Friendship.</i>	97
<i>The Requisites necessary to it.</i>	99
<i>Directions in the Choice of Friends.</i>	ibid.
<i>The proper Offices of a Friend.</i>	ibid.
<i>Flattery describ'd.</i>	103
<i>Affability a great Ornament.</i>	104
<i>Good-breeding, wherein the Art of it chiefly lies.</i>	105
<i>Female Learning recommended.</i>	106
<i>Directions to read gracefully.</i>	ibid.
<i>Directions in the Choice of Books.</i>	109
<i>The Advantages of Reading.</i>	113
<i>The Benefits of writing correctly.</i>	116
<i>The Benefit of thinking.</i>	117
<i>Advice in the Time of Courtship.</i>	118
<i>A Comparison drawn between Virginity and Marriage.</i>	122
<i>Directions in the Choice of a Husband.</i>	125
<i>Duties of a married Female.</i>	128
<i>A sure Method to secure Content.</i>	130
<i>Oeconomy recommended.</i>	132
<i>Amusements, proper ones recommended.</i>	134
<i>A few incoherent Advices.</i>	137
<i>Conclusion.</i>	143



A

SYSTEM OF RULES,

Digested into a new and familiar Method to qualify the fair Sex to be happy and useful in every State of Life.

Being a Letter of Advice to a favourite Niece in her 16th Year.

Dear Niece,

October, 1739.

AS I am now going to travel, and neither know what the Success of my Adventure may be, or whether I shall ever return or not, being determin'd to stay abroad some Years; I leave you this Letter of Advice as a Legacy until we meet again.

In my Absence peruse it often, and esteem it as a Token of my tenderest Regard for you. It is a Copy of my Mind in Reference to you, and ultimately design'd for your Improvement; wherefore I hope its coming from so near a Friend will not make you the more indifferent in the frequent reading of it.

Enquire not whether he who left you those Lessons, observ'd the Practice of them. 'Tis sufficient for you to think that he, who could give them,

B

them, was capable of following them; and rather imagine they came from a Friend, whose Tenderness endeavour'd to make you perfect, than from the Severity of his greatest Misfortunes.

If I have not a place in your Esteem and Affection, I am much deceiv'd: and you know yourself to be my Favourite, and that I love you with all the Tenderness of a Parent. I therefore expect, when you are reading those imperfect Instructions, that you will bestow a few kind Wishes and short Petitions for the Safety and Success of him that convey'd them to you.

I give you my Advice in Writing that, in what Place or Station soever you are, it may be always with you; and that when my Departure out of this Kingdom will deprive you of me, you may have the Pleasure of being accompanied with that which may be of greater Service to you than my Presence.

As for leaving my native Country in hopes of becoming useful to others, in Proportion to my small Abilities, and not lost to my self; I shall do it with all the Freedom and Unconcernedness imaginable: But I cannot overcome a Reluctancy of leaving you upon so great a hazard of never seeing you more.

If Providence will make it convenient for us to meet again; and, if you by the divine Grace are preserv'd from a degeneracy of Spirit, from falling into any mean or irreparable Misbehaviour, from submitting to any change of Life beneath your Birth and Education — then the greatest Comfort and Satisfaction I expect on Earth will be compleated. Here do not imagine I suspect your future Conduct: I only mean it as an affectionate Caution. When Advice comes from the Heart, it is delivered in a certain Dress which cannot wear Disguise.

I am

I am apprehensive of the several Cavils that may be advanc'd to the Prejudice of this Letter by the envious, ill natured or censorious World; and that a general Ivective may be thrown upon the Author of being a loose or immoral Man. It may be offer'd that there is a great Contradiction between his Precepts and Actions, and that he has pursued those Pleasures he condemns. To anticipate such Objections, though at my own Expence, I confess it all: But, if the Repentance of a Sinner occasions a Scene of Joy amongst the blest above, surely this Change on Earth should at least excite and soften the Breasts of Fellow Sinners into a Scene of Clemency and generous Approbation.

I own that I have pursu'd the Pleasures of the World ever since I knew them to be transient and worthless; that I have been uneasy with my Faults without correcting them, and in love with my Duty without practising it; and that for some Years I acted contrary to my Reason, and turn'd Rebel to the Authority of my own Judgment. But all this has no Reference to the present Situation of my Mind; which I hope the divine Grace will always influence and confirm the Purposes that are begun therein.

Since my Admission into the University, I have seen Indiscretion in all her Shapes; I have run over the Circle of all the Gaities and Pleasures that are by the Perverseness of corrupt Nature suited to the giddy Humours of Mankind; and I find them all to end in Anxiety and Remorse. Hence, after a thousand Convictions of the Vanity of such Pursuits, I conclude, that if Pleasure be the Lot of human Nature, it must lie in somewhat beyond this Life. It is natural hence to deduce a Confidence that, since in every Particle of Creation we trace an Almighty Power and see the immense Divinity impress'd upon all his Works, this great Being must be the Source of Beauty,

Love, Virtue and Pleasure. The Author of such Perfections cannot be defective in any of them, nor admit the least increase of Happiness. His Glory is compleat, his Power is infinite, his Nature pure, and whatever is defil'd he must abhor. This Reflection being impartially digested, I began to form an Opinion of my self and the World. When I had fix'd my Soul in a Serenity proper for Meditation, 'twas easy to discover the Disguise that Vice puts on, and the Fallacies of immoral Pleasures; which only delude us with a Dream of Happiness.

It is not my Design here to take up your time with a particular Confession, or by the Severity of a Stoic to deter you from the Pursuit of innocent Mirth and Gaiety. Regular Pleasures are always allow'd to the Young, and Chearfulness to the Virtuous. They are the health of the Soul, and the natural Effect of Virtue and Innocence. In Religion there is a great Tendency to Chearfulness, and such a Frame of Mind is not only the most lovely, but the most commendable in a virtuous Person: Whereas sorrowful Faces and gloomy Tempers are owing to mistaken Notions of Piety, or Weakness of Understanding. In short, those who represent Religion in so disagreeable a Light, are like the Spies of *Moses* sent to make a Discovery of the *Land of Promise*, when by their Reports they discourag'd the People from entring upon it. Mirth was not made for Reprobates, nor Pleasure for the Licentious; but the Innocent and Virtuous are the only Persons who have a proper Title to either. The Duties of Religion are easy and pleasant, and have nothing terrible or forbidding in them. Being convinc'd of this, I am now in the Pursuit of what Wisdom and Philosophy can yield; and I hope it will not be ungrateful to you to be told that I am greatly reconcil'd to my self, and find

an ineffable Satisfaction in the silent Approbation of my present Amusements ——— a Satisfaction superior to all the delusive Pleasures in which my Youth was wasted ; and with Delight I reflect upon my happy Change ; and I hope that a sedate Review of this Letter will not only convince you that the Remembrance of Folly is irksome and uneasy, but that the Pleasures and Advantages which flow from a well-order'd Life are intense and never to be remov'd.

Though I have been so bad an Oeconomist in the Management of my Time and Money ; yet, by Experience, I am forc'd into a persuasion that in the discreet Use of these two Talents the Art of well-living chiefly consists. These are the greatest Blessings we can enjoy on Earth ; both for ourselves and others ; and whoever, has learn'd to husband them well, has made no small Advances in the Perfection of a Christian.

If you be not careful of your Actions, it is impossible you can propose to your self your best Interest, because you neglect the means to secure it ; and, if you are not careful of your Time, how can you be of your Actions ? It is a melancholy Truth, that though among the Talents of our Stewardship Time is the most valuable, yet in general we are more profuse and regardless of it than any other. However the surest Way to purchase Pleasure and Happiness is to let as little of our time as possible slip away unobserv'd or unimprov'd : for our Work is great and our Day of working short.

From an enquiry into the Nature of Things, and a comparison between the beauties of Virtue and the Deformities of Vice, I have collected some Rules of Life and Principles of Behaviour, which will make all who reduce them into Practice, easy to themselves and agreeable to others. Those general Directions I shall write down in incoherent

Paragraphs, as my Humour or leisure directs me; and I recommend them to your constant Observation, because it will secure you of the Protection of Heaven, and of the Favour and Esteem of all you converse with.

By the Imperfections of our Nature, since the Fall of our first Parents, Instruction is made as necessary to recover to us the right Use of our Reason as Medicines are to restore our Health; and, as the various Diseases that our Bodies are subject to, have made Physick necessary, so the change of our rational Nature has introduced the Necessity of Precept and Instruction. Now the proper Method for young People to recover the right use of their Reason is to gather Experience from good Example, and to read the Works of learned Men, who have labour'd in the Study of Wisdom. For this Reason on all Occasions I recommend female Learning; my Sentiments upon which I intend for a subsequent Part of this Letter.

Great Numbers of People have been undone by being born and bred in Families that have no Religion, where by a corrupt Education and bad Example they are led into a Course of Vice and Irregularity in their greenest Years; and then under the Service of their headstrong Passions are expos'd to the Seducements of a perverse World. But you have the Happiness of good Example in a prudent and religious Mother, who is able to instruct you, and who has omitted no Pains in the Improvement of your Mind and genteel Education; so that small Faults in you would deserve the greater Rebuke. She has always made it her Delight to strengthen your Understanding, and to embellish your Faculties with wholesome Advice, and the purest Maxims from your earliest Infancy. She has hitherto made it her great Concern to preserve you from learning any thing that was dangerous,

dangerous, or likely to betray you into Weakness and Folly ——— from thinking any thing to be fine but Virtue, and any thing to be happy but the divine Favour, or any thing to be worthy of your Study but eternal Life: So that the Impressions her reasonable Admonitions have made on your Memory and Conduct, I hope, will the better prepare you for mine.

Your Inclinations have as yet been good, and your Dispositions regular; but this is the Time for you to set a double Watch on all your Thoughts and Words. Your having all along behav'd well, will be a stain in your Conduct, and Disgrace in your Character, unless you improve your Talents as they ripen. You are now (and not till now) entering upon the Stage of Trial. This is the Time for you to prove yourself. — This is the Season for you to purchase Happiness.

You are now past the trifling Amusements of Childhood, and your Mind is now acquainted with the Value and Rewards of Virtue: You are therefore now to despise whatever is childish or impertinent, and to employ your Thoughts on more exalted Things. This is the Spring of your Life, and will either confirm or blast all the Hopes of succeeding Seasons.

Setting before you an impartial Light: the infamous or honourable Characters of your Contemporaries, is the surest Method to incline you to any particular Virtue, or to give you an Aversion to any particular Vice.

There is a Principle of Reason in all Persons, which directs them to a Choice of what is beneficial for them, (for till we are capable of determining our Choice, and of acting in Conformity thereto, we live only the Life of mere Animals, and not of rational Creatures); but, though we all pursue the same end of Happiness, how various are the means we take to obtain it? And how

absurd

absurd is it that Creatures of the same Nature should not only take so many different, but even opposite Methods to accomplish the same Purposes?

As you have Reason enough to wish your own Interest, I only intreat you to arm your self with so much Discretion as to examine carefully wherein it consists; and this upon a sedate View will appear to lie in a practical Obedience to the Laws of Purity and Virtue, and in the Love of God.

*To whom your past and present State
You owe, and must your future Fate.*

So many learn'd Philosophers and Divines have wrote on the Certainty of a God, with such Accuracy and Applause, that scarce any thing new can be offer'd upon it; yet, as this is the Basis on which is grafted the fundamental Article of our whole Religion, I venture to lay before you the true and genuine Sentiments of my own Mind upon this Subject.

It is the native Right and Priviledge of all Persons to make the nicest Enquiry into every thing before they give their Assent to it; and this alone distinguishes between Faith and blind Credulity. Now, if we look into the Works of Nature, we will find that they are contriv'd by a Wisdom, and operate by Ways infinitely surpassing our Faculties to discover, or our Capacities to conceive: So that we are under a Necessity of having Recourse to something beyond bare Matter and its Motion in the Explication of it; of which not one Phenomenon can be resolv'd by the natural Operations of Matter or any other Laws of Motion, but the positive Will of a superior Being, which governs the Universe, is a Persuasion that has so fixt and deep a Root, notwithstanding the World is subdivided into different Conceits about
his

His Existence, that by all Sorts as well as all Ages of Men, it hath been universally receiv'd and believ'd. This is a sacred Truth that requires neither the Authority of the Scriptures, nor the Sagacity of a Philosopher to establish it. There is something in the very Nature of Man that intimates it to him; and the natural Order of things requires such a Being: So that he, who denies it, seems to be not only a Rebel to the dictates of his Reason and the Conviction of his Conscience, but to have brought his Mind to digest any Absurdity. It is confess'd that, though we acquire from the natural Exercise of our Reason ever so great a Conviction of this Truth, yet we cannot form a clear and distinct Idea of such a Being. It is infinitely above the Apprehension of the most improv'd Genius. All the Representations that we can make to ourselves either of the Nature or Attributes of the Deity, are by compounding and enlarging the Ideas we have either of sensible Objects, or of the Operations of our own Mind; and they can exhibit no more of the real Nature of those Things as they are in God, than continued Extension does of his Omnipresence; than the Succession of numberless Ages does of his Eternity; than the previous Ideas of things in our Minds do of his Prescience, or than continued Acclamation does of his Infinity: All which express no more of the real Nature of that incomprehensible Being than Darkness does of Light. But shall our Weakness destroy his Existence, or shall the narrowness of our Faculties set bounds to his? — God forbid! Though we cannot find out the full extent of Nature, yet without Hesitation we may be assur'd. (First) That if once there was a perfect State of inanity in which there was neither Creator nor Creature, the most contemptible Thing that exists could never have been produc'd: (2dly) That nothing, nor no Perfection

Perfection of a Thing, or Being, can have nothing, or a non-existing Thing for the Cause of its Existence : (3dly) That a Body being at rest cannot give Motion to itself, much less to any other ; (4thly) That all reality or Perfection of a Thing is found expressly or eminently in the first total Cause ; and (5thly) That, that Existence, from which all other Things did first arise, must be absolutely perfect, Self-existent, and above all ; and must be the † Cause of his own Perfections. Hence it naturally follows, that there is an uncreate, eternal God, prior to all Beings ; who is the absolute, universal and primary Cause, Life, and Energy of all Existence ; and who has created all things not only according to his Pleasure, but does with the same merciful Influence and Freedom, protect and govern them. This to me appears § demonstratively true.

If we contemplate the material World, (by which I mean that System of Bodies into which the Author of Nature has so curiously wrought the Mass of the dead Matter, with the several Relations that those Bodies bear to one another) we have sufficient Evidence of an all wise Creator ; but there is still something more wonderful

† The logical Term is, the emanative, efficient Cause.

§ The Principles of a Demonstration must be original and self-evident Truths, where the Contradictory is impossible ; for to demonstrate is to prove not only that a Thing is, but the Impossibility of its not being ; and here the necessary certainty of any matter propos'd must be deduc'd from such Principles as, being its Causes or Effects, must infallibly prove it. A Proof is where there are strong Reasons for believing, and none against it. A Probability is where the Reasons for believing, are stronger than those for doubting.

and surprizing in Contemplations on the World of Life. The divine Power and Goodness are no less conspicuous in the Diversity than the Multitude of living Creatures. Every part of Matter is peopled, every green Leaf swarms with little Animals. There is scarce a single Humour, (as the Spectator § observes) in the Body of a Man or any other Animal, in which our Glasses do not discover Myriads of living Creatures; and the Surface of every Animal that comes within our Perception is cover'd with other Animals, which are in the same manner the Basis of other Animals that live upon it. The overflowing Goodness of God has specif'd in his Creation every Degree of Life, every Capacity of Being. There is scarce an Atom of Matter that falls within our Knowledge that does not swarm with Life. Without a wise Contriver this could never be. An unknowing or accidental Cause could never produce such wonderful Effects. Again, common Sense, is able to inform the lowest Capacity that, if Man could make himself, he would by a necessary Consequence be perfect as his Maker is, and not be subject to Change, Pain, or Dissolution; in all which, and many other Frailties the most deliberate among us, give evidence against the Weakness and Corruption of our Nature: So that the divine Existence may be made evident even from our own. If you view the Construction of your own Body, and consider who and what you are, or whereof you consist; that all the Animal Motion necessary to your Life is independent of your Will; that your Heart continually beats without your Consent or Direction; that your † Blood flows:

§ Vol. 7 No. 519.

† Doctor Harvey says, that the Blood (at sixteen Ounces in the Pound) passes through the Heart, at least eight Times every Hour.

flows through its various Channels, and your Arteries, Sinews, Pulse, Muscles, Fibres and Nerves, all perform their respective Functions without your Help or Advice; how you are preserv'd in World and came into it without any Knowledge § or Concurrence of your own; I say, if you consider this, you must be convinc'd that you do not proceed originally from your self; nor can you look upon your Parents to be any more than the *Instrumental Causes* of your Existence, they being intirely ignorant of the Consequences of your Procreation, or your Structure in the Womb. Now, if neither your Parents nor your self can be the first total Cause of your Being, you must certainly proceed from something else; and this Thing or Being must either know and understand its own Actions or else be intirely ignorant of them. But it is impossible that He, who created Man, and has provided so many Necessaries and Delicacies for his Use and Comfort and such wonderful Faculties for the Fruition of them all, should be so destitute of Wisdom and Design as not to know after what manner, and to what end he made him, and substituted all other Creatures to his Service, in Subordination to his divine Will. The Author of Nature has taken Care to fortifie all his rational Creatures (whether male or female) in Proportion to the Purposes he made them for; and has given us all a sufficient Certainty that a Power far exceeding human Knowledge is exerted in the Support even of our own Bodies. In pursuit of this, let us enquire whence it is that we have our Breath, the Comforts of Light and Heat, the Fruits of the Earth, the Faculties of the Mind, the Accession of our Age,

§ Compare Jam. i. 18. and Eph. i. 9. with Tim. i. 9. and St. John's Gospel, iii. 3.

Age, the growth of our Bodies, the insertion or joining of our Bones, or the Circulation of our Blood. Even this superficial Survey of the human Body, produces amazement in Persons endow'd with the smallest Intellect: But those who have made that happy Progress in Anatomy as to discover the Harmony and Usefulness of all the Parts of the human System, their mathematical Situation, the regular Motion of the † Pulse, the wonderful Variety and Aptitude of the Muscles and Fibres, the curious diversity of Duplicates through the whole Texture, the Separation of the Juices, and the manner of Digestion ——— Those are they who have daily Opportunities of admiring the Wisdom and Conduct of Providence in so noble a Fabrick. By this Contemplation the Mind naturally aspires to Praises § on its divine Original. Again, as Man is an intelligent Creature endued with Reason and Conscience and the Capacity of thinking, comparing, judging, and making a great Progress in Knowledge without Confusion, plainly proves a divine, immaterial and intelligent Creator. Our Reflections, Intentions, and Reason must be deriv'd from something more noble than the native Dulness of Matter; for that which has none of those itself, cannot confer any of them upon another. It is impossible to imagine any Relation between the Motion or Figure of Matter and Thought; for, whether Matter be divided or not into more agitated Particles, it is not the less Matter, less corporeal, or more capable of thinking; the Essence of Matter being always the same, because there can be no Difference discovered

C in

† Look for the Word Artery in Quincy's Dispensatory, where he beautifully accounts for the Motion of the Pulse.

§ Read the 139th Psalm.

in the several Sorts of it, except in its Accidents (such as Motion, Figure, Size, &c.) none of which can render it capable of Thought ; so that, if thinking were essential to Matter, all Matter would of Necessity think. In short, it is as easy to conceive how the Modifications of Sound should produce seeing, as how the Modifications of Matter can produce thinking ; for Matter cannot determine it's own Motion ; nor can Motion (which is the only operative Accident in it) determine itself, but must be determined by some eternal Cause, that is, by something of another Nature. Hence it appears that no such thing as a Body can be the first Cause of Motion ; so that the first Cause of Motion must be incorporeal, and of Course this first Cause must be the Original of all Beings and Things that have Understanding or can be understood. Coincident to this is that Scripture which says, *God is a Spirit.*

To pursue this Enquiry a little farther, if we are led by untainted Reason to consider what could pass in the dark and wastful Regions of Nature, before the obscure Confusion of the unborn World was calm'd and reduc'd into Harmony and Order ; what the State of this Earth was before the Distribution of the first Matter into Parts ; whence that Matter proceeded : what supernatural Power drew Order out of that Confusion, giving Laws to the whole, and the least individual thereof ; and whence the various Operations of Nature so regularly proceeded, what can we think ? Can we allude the Original and Government of all this to Chance ? Surely all the Laws of Motion and of Vicissitudes in Nature that are regulated with so much Order, Proportion and Design, can never be the Effect of an accidental Concourse of irregular Causes operating by an ignorant Necessity ! Chance can never act in a perpetual Consistence with itself, or appear uniform in all its Operations. It must be a monstrous

strous want of Reflection, that can attribute to Chance, or any unknowing Laws of Nature, the astonishing Structure of the Heavens; the irregular † Motions

† By Sir Isaac Newton and Doctor Nieuwentyt is made appear the impossibility of the Planets being carried forward by any circular moving Matter, because all Bodies, when put into Motion, proceed in a right Line, unless some other Cause or Power obliges them to recede from it. Mr. Wells is of Opinion that the Planets move round the Sun in a curve Line that is more Elliptical than Circular. It is observed by them all, that Mercury and Venus (which are the lowest of the Planets) perform their Revolutions so as to appear always on the same Side with the Sun; whereas Jupiter, Mars and Saturn are seen from the Earth sometimes on the same Side, and sometimes on the other Side of the Sun. The Sun is a glowing Sea of Fire, which (according to Doctor Nieuwentyt) is prov'd by Eclipses to be 100,000 times bigger than this Earth; by Sir Isaac Newton it is suppos'd to be more. Mr. Derham is of Opinion that this Earth is two hundred and sixty thousand Millions of Miles solid Content, Book II. Chap. 2. Here we have Reason to praise the merciful Design of Omnipotence in placing us at a secure Distance from so vast a Body of flaming Fire, and in making Divergency a Property of its Rays; without which the World would be calcin'd to Glass by the unspeakable Swiftnefs of Heat proceeding from them. Divergency signifies the dividing and scattering of the Rays from each other continually more and more the farther they proceed in right Lines. Light takes up but seven Minutes and a half in passing from the Sun to us; and it is computed that a Ball shot out of

Motions of the Planets, which continually § approach to and move round the Sun; and all the wonderful Stars that controul and preside over the Seasons of the Year, with which the † Firmament is so beautifully spangled. A sedate Contemplation of those things is apt to raise in our Thoughts the Idea of an almighty Being†. Now, whether we consult the Idea of the first Cause or the Nature of its Effects, the Felicity of Mankind, or the Benefit of Reason, all will conspire to prove that in the whole System of Existence there is not one Particle that is not wonderful in its Nature, and that does not only demonstrate the Being of a superior Power to produce it, but likewise the Impossibility of its being otherwise. The Being of a God is so little to be doubted, that to me it appears almost the only Truth we are or can be made certain of; and such a Truth as we meet with in every Object, in every Occurrence, and in every Thought. All Things are of God, as the efficient Cause, through him as the disposing and preserving Cause, and to him as the final Cause. From the Production of Substances, from the beautiful Modifications and Arrangement of Matter, from the regular Motions of the heavenly Bodies, from the prolifick Changes of Seasons, from the wonderful Preservation and Support of all created Beings: in short, from the

Cannon, and moving in an equal Degree of Swiftness would be twenty four Years in passing from the Sun to this Earth. See Doctor Nieuwentyt's Rel. Phil. Page 778.

§ See Rohault's Physics.

† It is more probable that the Interstitium or Firmament is solid than fluid, because the Distance of the Stars has remain'd since the Creation the same without the least sensible Alteration.

† See the 19th Psalm.

the most ordinary Course of Things it is farther evident that this Author of Existence, this supream Intelligence must necessarily be the first of all incorruptible Natures ; the most excellent of all excellent Beings ; eternal and unbegotten ; self-existent, self-sufficient, and self-instructed ; essentially, just, and holy, pure and true, good and merciful ; omnipotent, omnipresent, omniscient, immutable, incomprehensible, inaccessible and infinite in all his Perfections.

*Thou Great Ador'd ! Thou Excellence unknown !
 Beauty is thine in all its cong'ring Powers.
 What is there lovely on the spacious Earth,
 Or in th' ethereal Round compar'd to thee !
 In thee we trace up Pleasure to its Source !
 Thou art the great Original of Joy,
 Th' eternal Spring of Life the Source of Love
 Divine, beyond Similitude Supream ;
 With whose Immensity we're all surrounded !*

Such is the God whom you are to serve, and who can take no Pleasure in any Thing but Virtue. This tremendous and gracious Being, is in the strictest and most compleat Sense, plac'd beyond any Increase of Glory, Power or Felicity. All that he demands from us his intelligent Creatures is to love him, to fear him, to believe in him, to worship him, to give him Thanks, to honour him, to serve him, to obey him, and to put our whole Trust and Confidence in him : And for those poor Returns we are promis'd by the Word of eternal Truth, immortal Life and fullness of Joy in the beatific Presence of our divine Original. But an impious Neglect of those Duties wounds the Conscience, betrays the Soul into Mischief and Danger, taints the Reputation, poisons the Sweets of Life, and makes an Enemy of this great Being, whose Anger is sharper than a

two-edg'd Sword, and who is able to cast both Soul and Body into Flames of undying Torture.

The Reason of my dwelling so long on the Proof of a Deity is to make his Existence familiar to your Understanding ; and I recommend to you serious Reflections on the Nature of his Attributes as the best Expedients to induce you to the Performance of such Duties as his Glory and your Dependance require.

As the System of natural Religion consists in the Knowledge of the Nature and Attributes of the supreme Being, and in the Conformity of our Actions to his Pleasure ; so you must take Care not to admit the least Imperfection into any Notion you form of the divine Nature, and to frame all your Ideas of him in such a manner as to show you do not presume to define what is in himself, but to testify your Admiration of him, your humiliation and cheerful Obedience to him. Such an Enquiry as this will fill your Mind with Reverence of his Majesty, mindfulness of his Presence, fear of his Judgments, love of his Mercy, confidence in his Promises, and submission to his Will. It will imprint upon your Soul a perpetual Awe of a Being so great and powerful ; and will effectually mortify in you all Pride and Levity, and will likewise quicken your Desires of being united to the Author and Possessor of infinite Happiness.

When fully convinc'd of the Being of a God, serious Reflections upon your own Nature, and the Ends for which you were created, will be of infinite Service towards the modelling of your Conduct. You are to consider that your own Being is composed of a material Body and immaterial Soul. Your Soul is the spiritual and rational Part of you ; the Properties of which are as contrary to those of the Body, as Life is contrary to Death. Your Body is mortal and subject

to Corruption, but your Soul is a Particle of the divine Essence, that is never to taste Death, but to live for ever. So that, though in one Respect you may say to Corruption, that thou art my Father, and to the Worm, thou art my Mother and my Sister; in another Respect you may look upon a Being of infinite Perfection as your Father, and the highest Order of Spirits as your Brethren. The *Spectator* † observes, that Man seems to be plac'd as the middle Link between Angels and Brutes; and, as he inclines to the angelic or brute Part of his Constitution, he is then denominat'd good or bad, virtuous or wicked, and his Kindred is declar'd to the Angel or the Brute. All Passions are in all Persons, but all appear not in all. The Union of Flesh and Spirit occasions a perpetual War of Passions. Constitution, Custom, Education, Reason and the like Causes, may improve or abate the Strength of them, but still the Seeds remain: Wherefore the wise Contriver of our Nature has endowed us with Reason, which we should keep continually on its Guard against the Passions, lest they should carry on any Design that may be destructive of its Security. Here I do not mean that our Passions should be rooted out, but discreetly regulated. If we so far break their Strength as to make them contemptible, we consequently render our Reason ungarded. It is too manifest an Indication of an abject Mind to have a diminutive Opinion of human Nature. The best Spring of generous and worthy Actions is the having generous and worthy Thoughts of our selves. Whoever has a mean Opinion of himself will act in no higher a Rank than he has allotted himself in his own Estimation. It is not natural that they can exult their thoughts to any thing great and noble who believe that after

† Volume 6. Number 408.

ter an uncertain Term of a few Years they are to sink into Oblivion, and to lose their Existence. Kind and benevolent Propensions appear to me to be the original Growth of the Heart of Man ; and, however they are check'd or sway'd by perverse Dispositions that have since sprung up within us, have still some Force in the worst of Tempers, and a considerable Influence on the best. Surely the most beneficent of all Beings, who gave us Existence, and created us for his own Likeness, would not suffer his Image to pass out of his Hands un-adorn'd with a resemblance of himself, in this most lovely Part of his Nature. Here you are to be cautious that you do not carry this Contemplation too high ; for Man, consider'd in himself, abstracted from the Influence of Grace and Protection of Heaven, is the most helpless and wretched Creature in all the Scale of Beings ; subject every Moment to the greatest Calamities, beset with the greatest Dangers, and obnoxious to the worst of Accidents. But this is our great Comfort that we are under the Care of One, who knows the Assistance we stand in need of, and is always able and ready to bestow it on those who ask it of him.

You are further to consider yourself, (first) as a reasonable Creature, capable of becoming yourself either happy or miserable : and (secondly) as a sociable Being, capable of contributing to the Happiness or Misery of others. Suitable to this double Capacity, upon Examination you will find yourself furnish'd with two Principles of Action ; First, with Self-love to render you wakeful to your own personal Interest ; and in the next Place, with Benevolence to dispose you for giving your utmost Assistance to all engag'd in the same Pursuit. This Survey of human Nature is agreeable to Reason, gives Honour to our Maker, and Credit to our Species.

If you incline to make a learn'd and philosophick Enquiry into your own Being, it must be done with the utmost Caution. Of natural Philosophy (as it is the Knowledge of the Principles, Properties and Operations of Things, as they are in themselves) there are two Parts; one comprehending Spirits with their Nature and Qualities, and the other Bodies. The Study of Metaphysics (under which Title the Consideration of Spirit generally comes) is too deep and laborious for your Sex to engage in, as a Science to be methodiz'd into a System, and treated of upon Principles of Knowledge: Nor is it safe for a young Person to dive into the Mysteries of this Study. It is true, that as an enlargement of the Mind towards a true and fuller Comprehension of the intellectual World, it is a pleasing and glorious Toil; and without the Notion and Allowance of Spirit the highest Learning must be defective, because it leaves out the Contemplation of the most excellent and powerful part of the Creation. But, since the clearest and largest Discoveries we have of immaterial Beings, (that is of God, our own Souls and other Spirits) are imparted to us by Revelation, the Information that all young People, especially of the female World, ought to have of them should be taken from, and confin'd to that Revelation. However, as Matter, being what all our Senses are constantly conversant with, is so apt to possess a young Mind, that Prejudice, grounded on sensual Objects, often excludes all other Beings, and leaves no Room for the admittance of Spirits; I say, as this is too often the Case, it may not be superfluous to entertain you with a few Illustrations on the Nature of an human Soul, as an immaterial, incorruptible and immortal Being. But, before I proceed on so nice a Topic, it is necessary to distinguish between the pure Spirit and the animal Soul, (as we in Scripture are directed to do, and as the ancient *Hebrews* and *Egyptians*

Egyptians did) and consider the first as the Source of our Thoughts; the other only as the Cause of our Motions. *Sensation* (as Mr *Locke* † observes) convinces us that there are solid, extended Substances, and *Reflection* that there are thinking ones; and from these two (*viz.* *Reflection* and *Sensation*) arise all our original Ideas. The Senses are only capable of corporeal Impressions; but the Soul can form reflex Thoughts, and Ideas, perfectly abstracted from Sense: Hence it appears there must be two Substances essentially distinct; *viz.* Body and Spirit. Reasoning, thinking, comparing, abstracting, doubting or fearing, cannot belong to, or be produc'd by corporeal Substance; therefore those Faculties must be the Actions of, exist in, and be supported by some other Substance: So that the human Soul (whose very Essence is to know and think) must be a pure, immaterial Substance, remov'd from all the Properties of sluggish, inanimate Matter. Since no Degree of Perception falls within the Sphere of material Activity; and since no Faculty of thinking can be superadded to any Systems of Matter, unless the inanimate Nature of it being chang'd, or a Substance of another Nature be join'd unto it, it is natural to conclude, that the Soul can neither be material, or have any internal, Principle of Corruption. Though the human Soul be an Emanation infinitely inferior in its Nature to its divine Original (who is all Act and Energy) yet a Being that has such a Remembrance of the past and concern for the future, as every human Soul has, can never rest in a State of Inactivity; and whoever contemplates the Activity of the human Soul, and the Perfections which it contains, must be necessarily

† In his *Essay on human Understanding*, Book II. Chap. 23.

cessarily persuaded that so noble a Being cannot be immers'd in the Essence of sluggish Matter. Whatever Form or (*Animal*) Soul † Brutes enjoy, arises from the Figure, Situation and Movement of material Particles, and those Motions in them that we may think resemble Regularity and Design, are no more than the Effect, of the Disposition of their Nature to produce such and such Motions; whereas our Souls are not only invested with a Capacity of forming just Ideas of ourselves, and our own Nature, of regulating our Desires to the proper Value of their Objects, and of subjecting our Passions to the Government of Reason; but likewise with a Notion of Religion, a Fear of the Divinity, and the Sentiments of Conscience: and none of those Circumstances can possibly effect any thing so essentially unknowing as Matter. Dreams afford us strong Intimations of the Soul's Independency on Matter, and give us lively Ideas of the Activity, Agility, and Perfection which are natural to the Faculties of the Mind when disengag'd from the Body, and which it is not in the Power of Sleep to deaden or abate. When the Organs of Sense are tir'd with the Fatigues of the Day, and are no longer able to perform their respective Offices, until repair'd by Rest, the Soul exerts herself in her several Faculties, till that heavy material Substance, to which she is united, is again qualified by Repose, to keep her Company. "The Slumber of the Body" (*as an ingenious Author * observes*) seems to be "but the waking of the Soul;" for the Passions affect the Mind with greater Strength, when the Body is laid at Rest, than when it acts in Conjunction

† See Mr. Spavan's *Translation of Puffendorf*, Vol. 1. Page 125.

* *Religio Medici*, quoted by the *Spectator*, Vol. 7. No. 487.

junction with it. Though the Soul in the Hours of Sleep be not entirely unfetter'd from the Body, yet she is not entangled or perplext in her Operations with such Motions of Blood and Spirits, as when she operates in Concert with the Body. The Idea of Thought, which, as I have already observed, is the peculiar Office of the Soul, includes nothing in it that is included in the Idea of extended Substance. If any Person attempts to tell you that the Soul is material, or if any inadvertant Notion of your own suggests it to you, be pleas'd to examine what Disposition of Matter is requir'd to thinking; how the same individual Quantity of Matter can be in two different Places at once (the Soul being always able to separate and re-unite her Ideas, and to think at the same Time on different Things in different Nations;) how Thought is either round, long, broad, deep, or divisible; what Force, what Composition of Parts, what Confines or Directions of Course are required to render the Soul capable of Reason or where the Situation of it is? Now the denial of one of those destroys the Form whereby we paint to ourselves the Conception of a Body.

Having thus far proved the Soul to be immaterial, I am naturally led to prove the Eternity of its Duration; which is the great Basis of all our moral Actions, and the Source of all the pleasing Hopes and secret Joys that arise in the Breast of a reasonable Creature.

Many are the Arguments that establish this great Point. First it is reasonable to believe that an immaterial Being, enrich'd with so many beautiful Faculties as the human Soul is, can have no internal Principle of Corruption or be subject to Annihilation; and hence arises a Certainty of its being a Particle of an immortal and eternal Essence. Again, its Love of Existence, its Hopes of undying Happiness, its Satisfaction in the Practice

tice of Virtue, its Remorse on the Commission of Vice, and the Delight it takes in the Contemplation of it's divine Original, are irresistible Proofs of its immortal Nature. He must be lost in Stupidity who can either imagine or believe that a thinking Being, which is in a perpetual Progress of Improvement that is always capable of new Accomplishments and further Enlargements, and is still travelling on from Perfection to Perfection, should in the Beginning of her Enquiries, and after a few Discoveries of her own Excellences and Aquirements fall away into Nothing, and perish with Corruption. Besides, the Justice, Goodness, Wisdom and Veracity of God are all concern'd in the Proof of her Eternity. In this World, Man, let his Talents be ever so great, and his Labour ever so constant, can never take in his full Measure of Knowledge, can never establish his Soul in Virtue, or come up to the Perfection of his Nature. Would it then agree with the infinite Justice and Wisdom of God to create such noble Beings, for so mean a Purpose as to perish with the Beasts? That would be to give us Reason to be abortive, Talents not to be exerted, and Capacities not to be gratified; which would destroy that infinite Wisdom and Goodness of the Deity, which shines through all his Works. We are to look upon this World as a * Nursery for the next, and are only to receive our first Rudiments of Existence here, and afterwards to be transplanted into eternal Dominions, where our immortal Souls will still be adding Knowledge to Knowledge, and Virtue to Virtue; and will shine for ever with new Accessions of Glory to all Eternity. This is the triumphant Pleasure of our Souls ——— this is the highest Perfection of our Nature; and it must be a Prospect pleasing
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* *An Expression taken from Monsieur Pascal.*

even to God himself to see his Creation drawing nearer to him by greater Degrees of Resemblance.

From these Considerations the Inference naturally resulting, is, that the intellectual World must be govern'd by Providence and be subject to Laws. The Moment in which God was pleas'd to create intelligent Beings, with Excellences far superior to any other of the animal Creation, he laid upon them such Obligations as necessarily agreed with the Constitution of free Agents and social reasonable Creatures; and by those Obligations or Laws all human Actions were originally invested with a *Morality*; for nothing puts a natural Difference between our Actions and those of the brutal World, but the having our Principles from the Light of the Understanding and the Determination of the Will, and our Reason being inform'd with the Knowledge and Sense of Law. According to Baron Puffendorf, *Law consists of two Parts; In the one is declar'd what is to be perform'd or omitted; in the other what Penalty shall be incurr'd by those who transgress in either Respect.* Thus we see that the Reason why Brutes are under the Restraint of no Law, is, because they are not capable of knowing what Law is; whereas the very Nature of Man absolutely requires that there should be certain Rules and Laws of Government made obligatory to him by the Connexion of Duty and Reward, as he complies with, or disobeys the Will of the Legislator; for no Law can be enacted, to which there is not an Obedience enforc'd by consequent Rewards and Punishments, which must be of sufficient Weight to determine the Choice. The Necessity of this results from the very Nature of Laws. Since then a good and gracious God has promis'd such immense Rewards to Virtue, and such terrible Miseries to Vice and Impenitence as we find in an absolute Sense exclusive of this

Life,

Life, there must be a future State to render us capable of either of them. The promiscuous and undistinguish'd Distribution of Good and Evil in this Life, (which God has made necessary to carry on the Designs of his Providence) is a most forcible Argument for a future State of Retribution ; because such an Injustice would be utterly inconsistent with the divine Nature, if he were not immutably purpos'd to rectify hereafter this his temporal and seemingly unequal Distribution.

There is not a more pleasing Contemplation — a more improving Exercise to the human Mind than a frequent Review of its own Privileges and Endowments ; nor is there a more effectual Means to awaken in us an Ambition rais'd above low Objects and little Pursuits, than to value our selves as Heirs of Eternity. What Delight must a virtuous Soul take in considering that the best and wisest of all Ages and Nations * assert this as their Birth-right ; and that it is ratify'd by an express Revelation ! Tho' human Wit is so warmly employed to stave off the Thoughts of another World ; yet I do not see, if Immortality be the Pride and Happiness of our Existence, why it should not be thought of, and talk'd of with the same Gaiety as any other agreeable Subject. By serious Reflections on the Excellence and eternal Duration of the Soul, she grows conscious of her own Dignity, disengages herself from the tumultuous Effects of all guilty Passions, and fixes her Views on none but pure and permanent Delights. When our Thoughts

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* *Nescio quomodo inhæret in Mentibus quasi seculorum quoddam augurium futurorum ; idque in maximis ingeniis altimisque animis & existit maxime & apparet facillime. Cic. Tusc. Quæst.*

are thus elevated, we find new Capacities of Happiness awake in our Breasts, and a Languishment for some unknown Joys — some un-experienc'd Pleasures, which must be the certain Rewards of Virtue. Thus we are brought to know that some uneasy Circumstance or other mingles itself with all sublunary Bliss; and that it is some future Expectation that engages the Mind — that of celestial Pleasures and divine Entertainments. In our gayest Flights there is no Pleasure we can taste that is not mixt with some mortifying Evils; but the Prospect that Eternity sets before us is all serene and peaceful, unclouded with Pain or Sorrow. When tir'd and sick of all mortal Vanities, the religious Mind reposes itself in the firm Expectation of drinking at the Fountain of Life and of bathing in Rivers of immortal Pleasure. Even Death (which to the Guilty is the gloomy Period of all their Joys and the Entrance to a Gulph of undying Wretchedness) brightens into a Smile, and in an Angel's Form invites the religious Soul to endless Rest from Labour, and to endless Scenes of Joy.

This Prospect is the secret Comfort and Refreshment of the Mind: This doubles all our Pleasures — this supports us under all Afflictions. We can look at Disappointments and Misfortunes, Pain and Sickness, the Loss of Friends, and even Death, so long as we keep in View the Pleasures of * Eternity.

Though it may appear opposite to all modern Refinement for a Girl in the Bloom of sixteen, to think herself mortal, or made for any other Purpose than to attract Esteem and Admiration, and to pursue the Pleasures of this Life; yet I

* See Mirzah's *Vision* translated by Mr. Addison in the *Spectator*, No. 159.

recommend it to you to form your Conduct upon that Scheme (let it be ever so old fashion'd) that leads to pure Delight and secures eternal Bliss. Let your Expectations be higher than any Dignity or Enjoyment this World can boast. Let a celestial Crown fire your Ambition, and in the Pursuit of infinite Happiness, grasp at nothing below the Glories of Immortality. With what a divine Ambition does the Prospect of heavenly Joys inspire the Soul ! If you are reckon'd by any of the gay and giddy World the less polite for entertaining such exalted Thoughts of Pleasure, be content in being unfashionably good, since thereby you can keep your Peace, be fearless and open to the Inspection of Heaven, justify your self to your own Conscience, and secure the divine Interest. Be always assur'd that no Character is more amiable than that of a Female, who in the gayest Bloom of Youth, and Triumph of Beauty practises the Rules of Purity and Virtue ; and that in the Exercise of those Qualities the finest Breeding consists.

If you consider your being as circumscrib'd by the Uncertainty and Shortness of this Life, your Designs will be contracted into the same narrow Span that you imagine is to bound your Existence : but, if you turn your Thoughts inward upon your self, and view the Excellences of your own Soul, and consider it as an immortal Being, you see its Capacities and Perfections in a very different Light ; and you will be forc'd into a Persuasion that nothing less than Immortality deserves your deliberate Thoughts.

Since we all perceive in our selves a Restlessness in the present State a still increasing Appetite to something future, a successive grasping at something to come ; and since the Author of our Nature has planted no useless Passion in it, nor any Desire without its Object, Futurity must be the proper Object of the Passion that is so con-

stantly exercis'd about it. Though the Immortality of the Soul is sufficiently prov'd by other Arguments, yet this relish and desire that we have for Futurity adds Strength to the Conclusion.

Now I appeal to Reason if it be not a more engaging and delightful Contemplation to set before us eternal Scenes of Happiness than to amuse ourselves with fallen Hopes for Annihilation and crumbling into Dust with inanimate Matter. Nothing can be more pitifully mean than to resign one's Pretensions to Immortality and to substitute in its Room the inverted Ambition of dropping into Nothing. But on the contrary what are all the Honours, Wealth, Power and Pleasures of this World, when compar'd with a generous Expectation of a Being without End, and a Happiness equal to that Being?

I shall not pursue this Thought any farther; but what I offer in the next Place to your Meditation is the Means whereby you may qualify your self for eternal Happiness; and this absolutely consists in a Principle of Duty to God, which we otherwise term Religion. Therefore I exhort you above all things to pay the greatest DefERENCE to the Deity. Undertake nothing, whether more or less important, without first calling upon and consulting him; and let your liking or disliking, your doing or not doing any thing be always govern'd, by this Principle of Duty.

By that excellent and plain System call'd the Church Catechism, you are taught the Principles of the Christian Religion. At the Fall of our first Parents, Corruption seiz'd the Nature of Man; and on Account of that Disobedience, all their Posterity † are born Children of Wrath, sen-

† Rom. v. Vers. 12.

sentenc'd to begin their Lives in a State of Pollution and Disorder, full of Tempers and Passions that darken the Principles of Reason and incline us all to forbidden Desires. At your Baptism by Water the *visible Sign*, and by the *inward and spiritual Grace* you were cleans'd from all the Defilements of your natural Sin; and then you obtain'd three Priviledges, first you were made a † Member of that spiritual Body, of which Christ is the Head, *2dly*, you were made a * Child of God by Faith in Jesus Christ; and *3dly*, an Inheriter of the Kingdom § of God, not by an absolute but conditional Promise, in case you lead a Christian Life. To do this, was the Thing promis'd and vow'd in your Name by your Sureties; and if you fail to make it good, you lose the Benefit of the Covenant then enter'd into. By being baptiz'd in the Name of the Father, Son, and Holy Ghost you were dedicated unto, and oblig'd to serve, love, and worship the undivided Trinity one God blessed for ever. In the Deity or God-head, reveal'd Religion expressly asserts there are † three Persons. The Father created the World by †† the Son (in Scripture call'd his eternal Word and Wisdom,) and the Creation of the World is attributed to the §§ Spirit. That Christ pre-existed all created Things, and gave being to all things in Heaven, and in Earth, both visible and invisible, does not exclude the same Efficiency of Causality that is attributed to the first and third Persons in the Trinity. The Works of the Trinity out of it-
self

† 1 Cor. *ch.* xii. *v.* 12. and 13. * Gal. *ch.* iii. *v.* 26. § Rom. *ch.* ii. *vers.* 7. † 1 John. *ch.* v. *vers.* 9. †† St. John *Gosp.* *ch.* i. 3. §§ Gen. i. 1. Job. xxxiii. 4. Psalm xxxiii. 6. and civ. 30.

self are † not divided. Whatever one Person does, the others do ; The second and third Persons cannot do what the first cannot do ; therefore the second and the third are equal to the first. Though some Works (to denote the Order of the Trinity's Operations) are most ordinarily ascribed to each Person, yet they are not so ascrib'd to any Person, but that other Scriptures justify the Co-operation of all the three Persons. Here we are not to expect a Description adequate and commensurate to the thing it self, because our Capacities are not extensive enough either to give or receive such a Description. Nor can the Difficulty of apprehending how this is done be any Prejudice to our Belief of it, when we have God's infinite Power in our Thoughts. The Son proceeds by Prolation from the Father, and the Holy Ghost proceeds from the Father by the Son ; which three are all one by Unity of Substance, and are three Persons not in Condition or Substance, but in Form and Order ; for, as they are all one Substance coherent in three Persons, so they are uncompounded, undivided, and inseparable to each other. *In this Trinity none is before or after the other ; none is greater or less than the other ; but the whole three Persons are co-eternal and co-equal together.* Though every Person by himself is God and Lord, yet the Lord our God is but one God.

Let us run into ever so many refin'd Speculations of Mathematics or Metaphysics, we shall never be able to search out the internal Nature of the God-head ; yet we have sufficient Reason to give our Assent to this divine Mystery, because

† See the 19th, 20th, and 21st Verses of the 5th Chapter of St. John's Gospel.

cause we have the concurring Testimonies and the infallible Excellence of that Doctrine which was preach'd by them who were made the Instruments of this Revelation to us. There is requir'd a nice Distinction to be made between that Part of a Mystery which we understand clearly and distinctly (whereunto our Assent is founded upon Evidence and is properly call'd Knowledge) and the Substance of the Thing signify'd by it, whereof we can have no Idea at all (whereunto our Assent is founded upon the Authority of God, and is properly call'd Faith;) it being wholly exempted from the Disquisition of our Reason, and Faith alone can reach it.

To proceed, at your Confirmation you publicly and solemnly ratify'd and confirm'd in your own Person the Vow made for you by your Godfather and Godmothers, and releas'd them from their Engagement. You then took your baptismal Vow upon your self, and with a deliberate, unreserv'd Assent to all the Articles of the Christian Faith you chearfully embrac'd it, and renew'd your Covenant with the Deity; first, to abhor, defy and resist the Devil and all his Works; to mortify the Flesh with Abstinence and Humility; to renounce all Pleasures that lead to Sin, all Pride, Ambition, and Covetousness, and to subdue, as far as in you lies, all impure Desires and vicious Inclinations that may either surprize or invade your Heart; secondly, to believe all the Articles of the Christian Faith, for without believing them you cannot have a federal Right to the Covenant of Grace; and thirdly, with his Help to live a constant Course of Piety and Obedience to God all the Days of your Life. Here you are to observe that the Fundamentals of the Christian Religion are those Articles in the Apostles Creed which are necessary to be explicitly believ'd by all to whom the

the Gospel is reveal'd. Points not Fundamental, are all other divine Verities contain'd in the Word of God (whether written in Canonical Scripture, or deliver'd to us by apostolical universal Tradition) and explicitly to be believ'd by us when we are ascertain'd that they are contain'd in those divine Oracles. Into Belief and Practice all the Principles of our Religion may be resolv'd. The first of these is distinguish'd by the Name of Faith; the other by that of Morality; both which have their peculiar Excellences. On this the *Spectator* has elegantly discanted in his sixth Volume, No. 459; to which Paper I refer your reading. The Apostles Creed is the Rule of your Faith; the Ten Commandments are the Rule of your Practice; and the Lord's Prayer is the Rule of your Devotion. Prayer is the Means of obtaining divine Grace & to enable you to this Belief and Practice. Tho' there are many other Things that may be called Sacraments, yet *Baptism* and *the Lord's Supper* are the only two that are generally necessary to Salvation; that is, from the Obligation of observing these two no Persons are exempt, but such only who are incapable, or have not an Opportunity to receive them. It may not be improper here to inform you that Consecration does not change the Nature of the Elements in the Eucharist; but makes them the Types and Symbols of the Body and Blood of Christ, abiding still in their proper and native Substance. In the Sacrament of the Eucharist, the Essence of it consists in eating the Flesh, and drinking the Blood of our Saviour; and what we are to understand by this, he did not leave obscure. He took Bread in his Hands, and of it he said, this is my Body; and likewise

likewise of the Wine, this is my Blood: So that the Way to take his Body and Blood is to take consecrated Bread and Wine in Remembrance of him. Thus Christ establish'd this Institution, and thus the Apostles and † primitive Christians practis'd it. Grant I beseech thee my God and my Redeemer, that the Eucharistical Elements may truly perform to me, and all worthy Receivers, that which they signify and represent ! Any Person is qualify'd to receive the Holy Sacrament that is qualify'd to say the Lord's Prayer, or to perform any other Act of Devotion ; and, as we are all by Nature prone to Temptation, so the seldomer we partake of this divine Mystery, the more liable we are to violate the Covenant we make at the Altar of our Redeemer. The Design of the first Sacrament is to receive Men from a State of Sin and Wrath, into a State of Favour ; and the Hopes of eternal Happiness ; and the Ends design'd by our blessed Saviour in the Institution of his Supper were these four ; First, that it should be a perpetual Memorial of his Death and Sufferings ; Secondly, that it should be an open and solemn Confession of the Christian Religion ; Thirdly, that it should be a visible Seal of the new Covenant, wherein we repeat our baptismal Vows, and upon the sincere Exercise of Faith and Repentance, we have an Assurance of the Forgiveness of all our Sins ; and fourthly, that it should be a visible solemn Seal of the Union, and Communion of Christ's mystical Body. This is the most solemn Act of Devotion ; therefore great is the Danger of coming to the Lord's Supper with unclean Hands, or with an impure Heart, that

† Before the Lateran Council, Transubstantiation was never admitted as an Article of Faith into the Church of Rome. See Bellarmin, *Lib. III. de Euchar. Cap. 23.*

that is, in the actual Possession of any darling Sin, without the greatest Reverence to the sacred Institution, without an Abhorrence of Vice, without a lively Faith in the divine Mercies, and a firm Purpose to lead a Christian Life: but no less are we threaten'd with the severest Judgments if we wilfully absent our selves from the Lord's Table; because such a Neglect is a plain Contempt of Christ's Invitation, and a manifest Disobedience of his positive Command. When you are cloath'd in Humility, Repentance, universal Love, Simplicity of Heart, and a lively Faith in Gods Mercies, you are well prepared. Then you are drest in the Wedding Garment — then you have put on the Armour of Life.

Such is the Doctrine of the reform'd Church; and they who corrupt and distort this Doctrine, must have a Pretence to greater Knowledge and clearer Insight into the Mysteries of Christianity than Christ himself. No Church is any farther the Church of Christ than as it teaches his Doctrine. Christ assur'd the World, that all they of every kindred and Nation that believe in him and obey his Will shall be saved. The Belief of *absolute Reprobation*, without the least Distinction or Reserve, is contrary to and subversive of it; therefore whoever upholds it cannot belong to the Church of Christ. To say that a Chain of necessary Fate runs through the whole Order of Things, is plainly to say that God is no free Being. Besides, as nothing that is of pure Force can produce an Effect to any one's spiritual Advantage, we are of Consequence to be sav'd by Choice; that is, by setting our Affections on things above, by forming our Thoughts and Desires to religious Purposes, by making the Will of Christ our Rule, and his Practice our Example; and by shunning every thing that we know to be destructive of our eternal Interest. Those

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are the Conditions on which our Salvation depends ; and those are Acts of Choice and not of Necessity. The Denial of this raises a Prejudice against our Saviour and his Gospel.

If it be ask'd, where was our Religion before the Reformation, you may with Confidence answer, in the Word of God, and in the true Records of primitive Christianity. The sovereign Purpose of the Reformation was to extirpate the superstitious Innovations with which our Religion was invaded, and to adhere to the Christian Simplicity, and the Gravity of the primitive apostolic Church. As that God whom we all adore is a God of Peace and Concord, there ought to be a sacred Harmony between all that profess and believe in the same Saviour: For nothing can be a more sure Cement to Devotion than a strict Conformity and Union in Worship: But to make arbitrary Inclosures about the Table of our common Lord, is to turn his instituted Seal of Unity, Love and Peace into an Engine of Division and Discord.

Having thus given you a short Explanation of the Church Catechism, which is the Foundation of our whole Religion and the Key into every Part of it, I now proceed to shew you the Excellences and Advantages of a religious Life.

Herein does the Favour of Heaven to Mankind and the Beauty of Providence most eminently appear, that there is not one Obligation or Act of Duty laid upon us by Religion but such as in the most immediate Manner tends to our own Interest. Our moral Sense shews Virtue to be the highest Perfection of our Nature ; and the great Work of it is to act according to what we see, from the Constitution of our Nature, we were intended for by our Creator.

The Principles of Religion exalt our Virtues, and adjust their Measures infinitely better than any human Institutions were ever able to do ; and

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there is so great a Grace and Authority in Virtue, that it never fails to attract the esteem even of those that are most abandoned to Vice and Immorality : So that Religion by its own Authority and the reasonable Force of it, is sufficient to establish its Empire in the Mind of a thinking Person.

Revealed Religion, by giving us great Ideas of the Dignity of our Nature, and of the Love which the supreme Being bears to us, engages us in the highest Acts of Duty towards our Creator, our Neighbour and ourselves. What can he a stronger Motive to a firm Trust in the Mercies of our Maker than the giving us his Son to suffer for us ? What can make us love and esteem the lowest of Mankind, more than the thought that Christ died for him ? Or what can dispose us to a stricter Guard upon the Purity of our Hearts than being Members of that Society of which Christ, the immaculate Lamb, is the Head ? Religion is the greatest incentive to good and worthy Actions ; for, let Spirits of superficial Greatness imagine what they please, upon the strictest Enquiry we will find that to act worthily, and expect to be rewarded only in another World is as heroick a Pitch of Virtue as human Nature can arrive at. Religion naturally tends to all that is great, worthy, friendly, generous and noble ; and the true Spirit of it not only composes but cheers the Soul. Though it banishes all Levity of Behaviour, all vitious and dissolute Mirth ; yet in Exchange it fills the Mind with a perpetual Serenity and uninterrupted Pleasure. The Contemplation of divine Mercy and Power, and the Exercise of Virtue are in their own Nature so far from excluding all Gladness of Heart, that they are the principal and constant Sources of it. The very Prospect of boundless and immortal Pleasures must give the Mind of a thinking Person

Person greater Satisfaction than all transitory, imperfect Enjoyments, whose Falacy every Moment we discover. A Course of Virtue, Innocence and Piety is superior to all the Luxury and Grandeur, by which the greatest Libertines ever propos'd to gratify their Desires; for then the Soul is still enlarg'd by grasping at the Enjoyments of eternal Bliss. The Mind by retiring calmly into itself finds there Capacities form'd for infinite Objects, and Desires that stretch themselves beyond the Limits of this Creation in search of the great Original of Life and Pleasure. Then the Soul exerts her Energy and Triumphs in the Privileges of her own Being. Then with Contempt she looks down on all created Glory, and rejoices in her immortal Duration, that shall run parallel to that of the supreme and self-existent Mind.

Such is the Incertainty of human Affairs that we cannot assure our selves of the constant Possession of any Objects that gratify any one Pleasure or Desire, except that of Virtue, which as it does not depend on external Objects, we may promise our selves always to enjoy. In our present State there is no Possibility of securing to our selves an unmixt Happiness, independent of all other Beings; for we have not in our Power the modelling of our Senses and Desires to form them for a private Interest: They are fixt for us by the Author of our Nature, subservient to the Interest of the System. Hence it appears that an undisturbed Happiness is inconsistent with the Order of Nature: But Religion is a secure Refuge in Seasons of deepest Distress; it smooths the Chagrin of Life, makes us easy in all Circumstances, and fills our Souls with the greatest Peace that our Natures are capable of. The Contemplation, the Life and Sufferings of our divine Leader, while the Sense of his Power and Omnipotence gives us a Humiliation in Prosperity, must administer Comfort in the severest Affliction.

The Happiness of a Life religiously spent, plainly appears from the poor and trifling Enjoyments that all those are forc'd to take up with, who live according to their own Humour.

Further, Christianity has these four singular Advantages ; First, it furnishes us with the best and most certain Knowledge for the Information of our Minds ; Secondly, it has given us the best and most perfect Precepts for the Government of our Minds ; Thirdly, by the most lively Motives and Encouragement it directs us to renew the Spirit of our Minds ; and Fourthly, by thus reforming our Natures, it makes us Heirs of, and qualifies us for eternal Happiness.

Now I would fain know what mighty Pleasure or Advantage, any dry heavy Sect of Mortals can propose to themselves in getting loose of the Laws of Christianity, the sole tendency of which is to regulate the Passions to make this Life easy and pleasant, and to prepare Mankind for immortal Bliss. Is it to gratify their Senses or to feed their Ambition ? Is it to cut a Figure among Men of Genius, or to lay Offences in their Way ? In short, if the hazarding of Salvation were not too melancholy for a Subject of Mirth, the Pursuit of this Enquiry would not be unpleasant. They must certainly be Persons of narrow and mean Conceptions who (though under the Mask of superficial greatness of Spirit) cannot raise their little Ideas above Pleasures familiar to their Senses.

If Happiness lay in Sensuality, Brutes would of Course be more happy than Man ; for they have not only a quicker relish of their Pleasures, but they enjoy them without Surfeits, Scandal or Remorse. Therefore it is a brutal Entertainment, and unworthy of so noble a Being as Man, to place his Felicity in the Service of his Senses ; for what dictates should a reasonable Creature follow but such as Reason prescribes ?

The Spirit of a † religious Man will sustain his Infirmary : But what a terrible Prospect of Wretchedness is open'd to a guilty, dissolute and irreligious Mind. What dreadful Scenes of Inquietude does it wander through, and how numberless are the Thorns and Stings that obstruct its Passage. Whoever asks a mortal Man a proper Question, makes him in effect pass Sentence on himself.

By God's Appointment in Nature there is impress'd upon the Soul of Man a Desire of being happy ; and for this Reason, let our Impurities be ever so great, and the Allurements of earthly Pleasures ever so engaging, we all will wish for Heaven, while Heaven is on our Minds. Now, if every transient Glance of thought can procure a Wish, it is highly probable that a fixt, serious and frequent Contemplation would produce no less than an effectual Will.

However, let us acquire from the natural Exercise of our Reason ever so great a Conviction of the innate Excellency of Virtue, yet without reveal'd Religion all its Delicacies would sit but light upon us, and serve at best to raise our Admiration, but would never Influence our Practice or restrain the unruly Inclinations of our Nature.

Though our Belief of a God and the Principles he delights in is founded upon rational Evidence, yet the Word of God is the prime and only Rule of this Belief ; for as human Reason cannot extend itself to a demonstrative Idea of its Author, we should never be able to regulate our Conceptions of him without the persuasive Authority of his own Declarations. If the divine Will and Pleasure were not revealed to us in canonical Scriptures, Man would never have discovered that the Pravity of his Nature and the Disorder of his Affections were the result of his own Fault, and thereby be-

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† *Prov.* xviii. 14.

came liable to eternal Death ; and of Consequence would have been ignorant of the necessity of a Saviour, and several other Things essential to his Salvation.

As I have already observed in the Creed, the Ten Commandments, the Lord's Prayer, and the two Sacraments, is collected into methodical Propositions the whole System of our Faith, Obedience and Worship. They explicitly contain all the Fundamentals of Religion that are absolutely necessary to be understood and distinctly believ'd by all Persons ; and this Summary is literally taken from the Holy Bible, the Validity of which is to be thus supported.

The Validity of every Testimony bears Proportion with the Authority of the Testifier ; and the Authority of the Testifier is founded upon his Ability and Integrity. Human Faith is an Assent to any thing credible, meerly upon the Testimony of Man ; but divine Faith is an Assent to somewhat as credible upon the Testimony of God. Here the Object has the highest Credibility, because grounded upon infallible Testimony. The Perfections of God's Will are as necessarily infinite as those of his Understanding : So that from his essential Rectitude, Goodness, Holiness, Purity and Integrity absolutely follows an Impossibility of his delivering that for a Truth which is not so ; and upon these two immoveable Pillars stands the Authority of divine Testimony. The *Material* Object in divine Faith is the Doctrine which God delivers ; the *Formal* Object is the Credibility founded on the Authority of the deliverer. The divine Testimony given by Way of Revelation is either immediate, which God delivers himself to Man, and thus he spoke to the Prophets ; or *Mediate*, which is the Conveyance of his Counsel by them to us. God by speaking to us by his Son Christ Jesus, has enlarg'd the Object of Faith to us by him ; by which Means it comes

comes to be the Christian Faith, or the Faith of Jesus Christ. The Faith of the Apostles is also grounded upon the *immediate* Testimony or Revelations of God ; for besides our Saviour's Delivery of the Will of his heavenly Father to them, they received the Promise of the Spirit of Truth to guide them into all Truth, and to teach them all Things. All Christians therefore may be fully convinc'd that all the Revelations in the Bible have the most irrefragable Testimonies of their coming from God ; and the agreeableness of the Doctrines therein contain'd to our own Reason is a Confirmation of this sacred Truth. Would Men reflect with distinct Attention even upon what they feel in themselves, all Proofs in this Matter, would be utterly needless ; for, as there is Occasion for no other Marks to distinguish Light from Darkness, but the Light itself, which cannot be hid, so there is no other Token requir'd for the Knowledge of Truth, than the Lustre that surrounds it, which persuades and subdues the Mind in spite of any Opposition it can make.

Though the Scriptures were wrote for our Information, and though in apt familiar Parable, Similitude and Allegory our great Master has enforc'd the Doctrine of our Salvation ; yet they contain several Points too subtle and abstruse for a clear Judgment to be form'd concerning them. The Defects and Weakness of human Faculties cannot rise up to full and comprehensive Ideas of heavenly Things. If we had not a determinate Sense of the Words wherein Christian Mysteries are reveal'd, they would be no Articles of Faith ; and, if they could be fully solv'd and explain'd, they would cease to be Mysteries. Those Points in Scripture that are not Fundamental are so term'd, not because they are of less Certainty or objective Infalibility in themselves than those that are call'd Fundamentals, but because the expli-

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cit Knowledge of them is not so obvious to all Men ; nor are they in the same Degree of Necessity to be explicitly believ'd by all Men. From these Premises arises this Inference, that the Scriptures must be read with great Reverence, Candor and Caution. Every scriptural Phrase is not to be stretch'd to its utmost physical Sense ; nor must it undergo all the forc'd Interpretations that Men in different Persuasions may impose upon it. It is sufficient (Bp. Burnet judiciously observes) if a Sense be given to it that agrees with the Scope of it. Though there be a Diversity of Opinions about many Texts, yet (as Dr. Wake * advises) *it is our Duty rather to regulate our Faith by what God has deliver'd than by what Man has design'd, and so prefer the Authority of the Scriptures before the special Opinions of Men.* The Study of the original Texts can never be sufficiently recommended : dwell upon them ; settle them in your Mind and make it your Business thoroughly to understand them in their full Extent and all their Circumstances. Bring them to a Consistency and then make your own Deductions. Never puzzle your self with the Judgment of different Commentators upon them, but where your own fails you ; and lose not the Pleasure of finding that you are not stopt by any but invincible Difficulties. Where you meet with a Mystery (as in Holy Writ God has reserv'd many to himself, because the Knowledge of them would not be necessary towards our Salvation,) resign your Intellects to what may seem to be the Intention of the Writer : Rest with an easy Intelligence concerning it, but never withdraw your firm Assent from it, because it is the Word of God. This is the shortest, surest and most agreeable

* See his Church Catechism. Page 28.

able Method to get a satisfactory and masterly Insight in all necessary Parts of divine Revelation.

Upon a Survey of the Works of Nature and a Contemplation of the Power and Goodness of their Author, as reveal'd to us in Scripture, no Passion so naturally warms the Soul as Devotion. The Propensity of the Soul to religious Worship, its Tendency to fly to some superior Being for Succour in Distress or Danger, its Gratitude to some invisible Superintendent on the Receipt of any unexpected good Fortune, its Admiration in meditating on the divine Perfections and the universal Concurrence of all Nations in the great Article of Adoration, plainly shew that Devotion is natural to the Soul, and was implanted in it by the Hand that gave it Existence. By Devotion as many Divines have observ'd, Man is more distinguished from the brutal World than by Reason; for Brutes often discover somewhat that faintly resembles Reason, but never in any one Circumstance that bears the least Affinity to Devotion. The most exalted Knowledge cannot open to the Mind such great Conceptions, or fill it with such sublime Ideas as this Principle of religious Worship. Without it a strict Observance of every good Quality would be a cold and lifeless State of Virtue; but Devotion warms and elevates the Mind more than either Learning or Pleasure. Serenity of Mind and Gladness of Heart still attend a devout Mind when it maintains an Interchange with the great Author of its Being. When we are in Company with our God, with our Redeemer, with our dearest and best of Friends, our Hearts burn with Love, exult with Gratitude, swell with Hope, and triumph in the Consciousness of that Presence which every where surrounds us; or else we pour out our Fears, our Troubles or our Dangers to the great Supporter of our Existence.

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Though it is hard to conceive how Zeal in religious Worship can be too warm or fervent, yet those two Cautions are to be us'd in Offices of Devotion. First, unless its heats be temper'd with Prudence and cool Reason, the indiscreet Fervors of it may disorder the Mind, and degenerate from a steady masculine Piety into the Weaknesses of Enthusiasm and Superstition. The first has something of Madness in it, the other deep Tinctures of Folly. The first vainly imagines itself inflam'd with divine Inspiration, not of her own kindling, but blown up by somewhat divine within her: the other attributes great Merit to certain Dresses, Postures, Pontificals and Ceremonies. In the next Place, unless we keep our Reason cool, to guard against its Influence, Idolatry is apt to betray us into mistaken Duties, as it is the Offspring of mistaken Devotion. To pay the least Adoration or Worship to any Person, Thing, or Similitude out of the Godhead, is a formal Transgression of the second Commandment: § Yet there are those who attempt to paint the Persons of the Trinity as they are in their proper Substance and Nature; as if they could be drawn with material Colours. There are others whose Presumption is so great as to draw them in Forms horrible to † look upon. Impious * Boldness! can any Distinctions or Precisions justify such a Practice as is literally opposite to the positive Command of God! Idolatry is not only to adore an Image as God, but also to worship the true God by any Similitude; it is not only a Worship dedicated to false Gods, but likewise a Worship of the true God by a Way prohibited. Bend-

§ See the 20th Chapter of Exodus.

† Damascen. Lib. IV. Cap. 15.

* *Insipientiæ summæ est & impietatis Figurare quod est Divinum.* St. Aug.

Bending to the Yoke of Papal Supremacy is no less an impious Servitude. It is Blasphemy to attribute to a Creature any of God's Properties: Infallibility is a Property of God, not communicable to any Creature; therefore it is Blasphemy to attribute Infallibility to the Pope, who is no more than a meer Creature. * What is there that mortal Man may not believe of himself, when complimented with the Attributes of God! Denying the Pope's Infallibility unless in Conjunction with the Council in Matters of Faith is too mean a Shift to be answered. Let a Church owe her Establishment to any Order or System of Faith whatever, if she joins the Infallibility of divine to human Nature, she falls into Error, and her Doctrine must be wrong.

Though Devotion be a religious Worship and pious Adoration of the true God; yet you are to consider that it does not so much imply any form or method of Prayer, as a certain Form of Life; and you may never expect to please the Deity in any State or Employment, but by intending and devoting it all to his Honour and Glory.

The best Method (says Socrates to his Pupil Alcibiades) that you can make use of to draw down Blessings from Heaven upon your self, and to render your Prayers acceptable, will be to live in a constant Practice of your Duty towards the Gods, and towards Men. †

Let your frequent Meditations be on his Majesty, Wisdom, Power and wonderful Works; adore

* *The Absurdities of this Doctrine are sufficiently expos'd by the greatest Defenders of it. See Belermine, Lib. IV, Cap. 5. de Rom. Pont. See likewise the Council of Constance in the 13th Session.*

† *See Plato's Dialogue upon Prayer, intitled Alcibiades the 2d.*

adore him in all his infinite Perfections, and then reflect that his Goodness Love and Mercy towards you are as unbounded as his Power is ; Wherefore even in your Youth, all your Faculties and Endeavours, should be employ'd in his Service, and all your Affections settled upon him. He is the Fountain of all our Joys.——He is the Giver of all our Happiness.

Virtue resides in the Intention and Choice, and not in the Subject Matter of what we do ; for it is the Inclination alone that determines our Actions to be good or evil : Thus it is not the Prayer itself that is acceptable to the Almighty Searcher of Hearts, but the Devotion of the Supplicant and the Contrition of a pure Spirit. He that sitteth in the Heavens neither wants our Prayers or Praises, because his Nature is not capable of the least increase of Glory ; but surely, next to the Survey of the immense Treasures of his own Mind, the most exalted Pleasure he receives is from the beholding those Creatures that he drew out of the Gulph of non-existence rejoicing in the various Degrees of their Being, and in Sincerity of Heart adoring their Original.

The sixt Subjects of Devotion are Humility, universal Love, Resignation, and general Thanksgiving. One of these is constantly to be the Subject of your Prayer, and then you may use the Help of forms compos'd by others ; and here I recommend the Common Prayer Book to be as perfect as any thing of human Institution : But in that part of your Prayers which you must suit to the present State of your Life or Heart, you must let the Sense of your own Condition help you to such Petitions or Praises as your present State may require.

As even pious and well-inform'd Persons are, through the Weakness of human Nature, in a greater or less Degree liable to a Succession of different

different Passions ; of Joy, Love, Hope, Fear, Peace of Mind, dark and melancholy Thoughts, Dulness of Spirit, Discontent, Fretfulness, Peevishness, Relentment, Querulousness, Sullenness, Pride, Envy, Revenge, Ambition, or some particular Change of Temper, so I recommend it to you constantly to make the present State of your Heart the Reason of some particular Application to Heaven.

As you can never know what in its Events may prove to you a Blessing or a Curse, the most apparent Blessings in this Life being obnoxious to the most dreadful Consequences ; never pray for any Thing but what the divine Will may think expedient for you, suitable to your Being, and conducive to his Glory. Such was the Model of § even Heathen Devotion.

Never pray in a Hurry ; There is a wide Difference between praying and reading or repeating Prayers.

Let your Prayers be frequent and fervent, but not long ; for Persons especially of your Age, either grow tir'd or wander into Thoughts upon other Objects. So industrious is the malignant Betrayer of Hearts to interrupt and seduce our Thoughts and Attention when applied to religious Objects ; that without the Assistance of divine Grace his Wiles are not to be resisted. In the Imagination he forges them to deceive us, and his manner of working is by forming Images and exciting perverse Motions there, that become the immediate Objects of our Attention ; and the

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§ *A Prayer of Socrates.* O Jupiter ! give us those Things which are good for us, whether they are such Things as we pray for, or such Things as we do not pray for ; and remove from us such Things as are hurtful, though they are such Things as we pray for.

favourite Time of his working is when he perceives us to be religiously dispos'd. Hence it is that a Languor comes frequently over us at the Seasons of Devotion, which at other Times we rarely feel.

Prayer is the noblest Exercise of the Soul, and the highest Imitation of the blest above; therefore, as soon as your Eyes are releas'd from the drowzy Power, rejoice in the beginning of every Day §. Offer up your Praises as an early Sacrifice of Thanksgiving to that invisible Power who protected you from the Dangers of the preceding Night. As soon as you rise, before you retire to pray, provide yourself in your Meditation with such a Form of Expressions as may be most likely to enliven your Soul with suitable Sentiments; and when you are on your Knees, separate your self from all common Thoughts, and make

§ *When you awake, you may pray after this Manner. Thou Prince of Grace, thou Spring of all my Hope! Thou great ador'd! Thou infinite unknown Blessed! and for ever praised be thy Name, my God and Saviour, for all thy Mercies, and particularly for delivering me from the Perils of Sleep and Darknes! As thou hast safely brought me to the Beginning of this Day, mercifully defend me in the same with thy mighty Power from Sin and Danger! Be pleas'd to order all my Actions by thy Governance; to prevent me in all my Doings with thy most gracious Favour, and to further me with thy continual Help; that in all my Works begun, continued and ended in thee, I may glorify thy Holy Name, and finally by thy Mercy obtain eternal Life.*

For the reasonableness of this Duty, consult the Scriptures, Phil. iv. 6. Rom. xii. 12. 1 Thes. v. 17. 1 Tim. ii. 8. &c.

make your Heart as sensible as you can of the divine Presence. Always begin your Devotions with such Words as may give you the most exalted Ideas of God and his Attributes ; for he is the Principle of all exalted Qualities, and the sudden Spring which sets them all in Motion.

Let some short Praises and Petitions intervene through all your Thoughts, even when at your Work.

Psalms, Hymns and Ejaculations greatly add to the Spirit of Devotion. It is a matter of just Surprize to find Men of good Sense and good Nature hurried away with unreasonable Prejudices against the solemn Music of our public Devotions, and at the same Time to confess that nothing can have a more agreeable Influence over the Mind, or infuse into it a greater Variety of sublime Pleasures. In a constant Series of Prayer the Mind is too apt to languish and sink into foreign Thoughts ; but by the Raptures of an *Anthem* or even of a *Voluntary* the Soul is rais'd above all mortal Objects, is prepar'd for the Admission of divine Truths, and is delightfully lost amidst the Joys of Futurity. Those short Offices of Praise are so regularly interspersed through the Service of our Church, that we have no Opportunity of falling from the Fervour of our Devotion. We are transported into Love and Piety ; a Calmness is diffus'd all around us ; and our Souls are exalted by Melody to the Praises of our Creator. By solemn Thanksgivings to our God our Hearts are warm'd and led away into Raptures ; and we are oblig'd to drop all vain or immodest Thoughts that might interrupt us in the Performance of our sacred Duties. History informs us that musical Sacrifices and Adorations have claim'd a Place in the Laws and Customs of the most different

Nations. The *§ Grecians and Romans of the Prophane, the Jews and Christians of the sacred World* did as unanimously agree in this as they disagreed in all other Parts of their Oeconomy.

It is recommended by Bishop *Usher*, Bishop *Wetenhall*, Mr. *Larv* and other great Divines; to use ones self as much as possible to pray in one certain Place; because reserving the same Place intirely for Religious Uses is apt to dispose the Mind to such Tempers as may very much assist Devotion, especially when a pious Person is there alone.

Never absent your self from the public Service of the Church when your Health permits you; for the Saviour of the World has promis'd to *hear our Petitions, and to grant our Requests when we are gather'd together in his Name, to make our common Supplications unto him.*

Even in regard to good Breeding, Time and Place are to be consider'd in all our Actions. Giggling, Chatting, Ogling, Stifling of Laughter, flurting the Fan, or any other careless Airs in Church, are Instances, not only of bad Manners, but likewise of the greatest Impiety: Therefore, when in the House of God, behave yourself with all Reverence, Modesty, and decent Behaviour. Let neither your Eyes nor your Thoughts wander. Be attentive, and fix your Mind on the Occasion of your going there; that the divine Grace may flow to you, and so his Word be imprinted on your Heart. Let your Mind be fervently affected, and consider that you are addressing your self to the Almighty. The Prayers are not to be hurried over with a dispassionate Indolence; but hearty Wishes must accompany your Words. Be careful in your Responses and through all the Service

§ Spect. No. 630. This is observed by Mr. Rolin and Bp. Stillingfleet, Or. sacr.

Service join with Heart and Voice. Repeat the Confession with a resign'd Humility; hear the Absolution with a comfortable Hope; offer up your Thanksgivings and Praises with a solemn, religious Joy, and imbibe the Sermon with Patience and Candor.

If any Use, Ceremony or Custom be introduc'd into divine Worship that runs to an Abuse and Transgression of God's Commandments, it should immediately be rejected or reform'd; but if it contributes to *Decency and Order*, is indifferent in itself and not opposite to a higher Law, it is great Insolence in any Person to oppose it.

As for the Ceremonies of bowing, curtsying, and passing of Compliments in the sacred Temple before and after divine Service; it may be presum'd they are more suitable at Balls, Assemblies, Ridotto's, and such like gay Conventions, where the Thoughts are fix'd upon Levity and Pleasure. At Church we have no Business but to worship and adore the Deity, to confess our Sins before him, to implore his Pardon and Protection, to give him Thanks for all his Mercies, and in the midst of his Congregation to rejoice in the Name of the Lord our God. As soon as we enter the Door of his House, our Souls should be fill'd with Devotion; and till we depart thence, our Thoughts should not descend to any Thing on the Earth.

Having thus laid before you in a clear and familiar manner the religious Duties of a Christian. I hope it will not be offensive to propose to you a Model of Conduct for one Day.

The surest Way you can take to live above such mistaken, perishing Enjoyment as this World can boast is to put your self under a Necessity of observing how one Day goes through your Hands, and let Virtue, Sincerity and Religion be the Rules of your Actions for that Day. Oblige your self to a certain Order of Time, in your

Devotions in your Business, in your Retirements, Amusements, Recreations and Pleasures. Let your first Care be to please the Deity, who presides over all your cheerful Hours and innocent Conversations; the next, to avoid the Reproaches of your own Heart, and the next to escape the Censures of the World. A Lady is never so sure of her Conduct as when the Verdict she passes upon her own Behaviour is confirm'd by the Opinion of all that know her. By an Observation of these Rules you will come to a Discovery of all the Foibles that lurk in the secret Corners of your Soul, and will soon arrive at a true and impartial Knowledge of your self. You are likewise carefully to consider how far you deserve the Approbation with which the World favours you; whether your Actions proceed from worthy Motives, and how far you are really possess'd of those Virtues that they imagine you are. Friends may not see our Faults; they may be partial and conceal them from us; or else they may soften them so as to reconcile us to them, and make them appear too trivial to be taken Notice of. I therefore cannot think it improper to consult what Character we bear among our Enemies, whose Malice (though it may inflame our Crimes and Imperfections and expose them in too strong a Light) has frequently some Ground for what it advances. By the Reproaches which an Enemy casts upon us & our Eyes are open'd to several Blemishes and Defects in our Conduct, which otherwise would escape our Observation.

The Exercise of some social Virtue or other will fall in your Way almost every Day in your Life. To relieve the Needy and comfort the Distress'd; to make Allowances for the Slips and Defects,

§ Plutarch has written an Essay on the Benefits which a Man may thus receive from his Enemies.

Defects of others ; to advise the Ignorant and soften the envious ; to rectify the prejudic'd and quiet the Angry ; to silence Detraction and justify the deserving ; to overlook Hatred and forgive an Injury ; to mitigate the Fierceness of others, and to subdue our own Passions, are Virtues that may give daily Employment to the most industrious Tempers, and in the most active Stations of Life. Those are Exercises suited to reasonable Creatures, and always bring Delight to the discreet Manager.

Let this be a general Rule to you, that you can never be in the Possession of human Life but when you are in the Satisfaction of some innocent Pleasure, or in the Pursuit of some laudable Design: Always preserve a cheerfulness and evenness of Temper ; it will conquer Pride, Vanity, Affectation and all other Follies that might render you troublesome to yourself and contemptible to others. It will preserve Health in your Body, and Pleasure in your Mind. To seem always inclin'd to be well pleas'd engages the Love and Esteem of every one ; and adds a certain Grace to every Action which can be felt much better than describ'd. There is a kind of Respect which the meanest of our Species may, by an easy Behaviour grounded upon simple Honesty and a Desire of obliging, procure in the little Circle of their Friends and Acquaintance. Make Discretion your Guide in every Concern of Life ; not only in your Words, but in all the Circumstances of Action. Of all the shining Qualities of a rational Being † this is the most useful: It is this which gives a Value to all the rest ; which sets them at work in their proper Times and Places, and turns

† *Nullum Numen abest si sit prudentia*——
Juv.

turns them to the Advantage of the Person who is posselt of them; So that without Discretion, Virtue itself looks like Weakness. Avoid Prejudice and Censure; preserve Sincerity and Secrecy. Let all your Diversions be moderate and suitable; well chosen and well-tim'd. Suffer not your Mind to be bias'd by the Approbation of, but rather suspect some conceal'd Evil to lurk in such of your Actions as proceed from natural Constitution, favourite Passions, particular Education or manner of Life; from your Age or certain Temper, or from any Motives that favour your Pleasure or secular Profit. Lay not too great a Stress upon Virtues of a disputable Nature; and such are all those in which thousands dissent from us who are as good and as wise as we.

Never despise nor ridicule those who do not follow your Rules of Life; nor are you to entertain any proud Conceit of your own Virtues: for, if you were left to your own Strength and Wisdom, you would not be able to do any good Thing. Give therefore all the Glory to the divine Goodness, whose daily Assistance directs and preserves you from presumptuous Sins.

When Night comes, you are to consider that possibly you may never see Day-light again till the Morning of the Resurrection will dawn upon the Earth; when you are folded in the silken Arms of Sleep, that perhaps you may never waken till you hear the Voice of the Arch-angel and the Sound of the last Trumpet, and that you may never lift up your Head, till you see the Saviour of the World coming in the Clouds with Power and great Glory. You are farther to consider that every Action, every Word, and every Parturiency of Thought thro' all Creation, lie expos'd to one undivided View of the Almighty; and that for all the Works thereof God will judge the Earth. Impregnate this with your Belief, and then sum-

up your Accompts and examine your Conduct in the foregoing Day. Try your Heart and recollect what Duties you have perform'd and what neglected. If upon such an Enquiry you find your Conscience clear and in the delightful Calm of sweet and easy Passions, of divine Love and Joy ; offer up your Praises and Thanks for the Possession of so much Happiness, and pray for Grace to enable you to live well the ensuing Day. Begin the next, not depending on your § own Strength, but with an humble Confidence in the Aid of Heaven. Our Saviour has given us a Proof of our Inability without God's Assistance to do any great or good Thing. When *Peter* in a Flush of Temper, solemnly protested that though, all Men were offended in his Lord, yet he would not be offended ; then was he, who thought so well of his own Courage and Fidelity, told by his Master that they wou'd both fail him, and that he should even deny him thrice that very Night. Therefore on divine Assistance let your Resolution be grounded.

If on the contrary you can charge your self with the Omission of any Duty, or the Commission of any Folly, cloath your Spirit in Humility and Contrition ; confess your own Unworthiness ; unbosom all your Guilt, and implore the Deity in his good Time to remove your Sins far from you, to lessen the Weight of your Infirmities, to renew a right Spirit within you, and to deliver you from all such Passions as oppose the Purity of your Soul. In this Temper of Mind put on a Resolution with divine Assistance to correct those Errors in the next Day's Conduct. If you thus bring one Day under the Rules of Religion, and Day after Day conform your Practice to such Rules,

§ *St. Luke ch. xi. verse 13. Philipians ch. ii. verse 13.*

Rules, you can't imagine how soon it will become delightful to you—how soon it will improve and perfect the whole Course of your Life. This will bring you to a Certainty that honest Thoughts, good Will and a peaceful Conscience are Blessings within your self and within your reach.

If your Health permits you, rise early in the Morning, and never be a Slave to the lazy Indulgence of Sleep. No simple Custom is more blameable than that of lying shut up in the Arms of Sloth and Darkness, when the cheerful Return of Day invites the whole Creation to Joy and Business. Sleep any farther than as it is a necessary Refreshment, is the poorest, dullest State of Existence we can be in; and it is so far from being a real Enjoyment, that it bears the nearest Resemblance of Death, and carries all the Horrors of Oblivion in it; We are forc'd to receive it either in a State of Insensibility, or in the delusive Folly of Dreams. Sleep when too much hamper'd, gives a Softness and Idleness to all our Tempers; and no sluggish Person can be qualify'd or dispos'd to enter into the true Spirit of Prayer, or the Exercise of any active Virtue. Whoever submits to this Morning Indulgence, can never be fervent in their Devotions; nor do they deserve to be reckon'd any more than lazy Worshipers, who rise to their Duties as idle Servants do to their Labours.

By thus ordering and dividing your Time, no part of it will lie heavy upon your Hands; you will never be hurried into the poor Contrivances to kill a dull half Day, such as idle Visits, imprudent Amusements, ridiculous Diversions, and the other Impertinences of a † playing, gadding and wandring Life.

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† An Expression of Mr. Law.

It is universally allow'd that a Course of Virtue is the most worthy, and will in the end be rewarded most amply; but the way to it is rashly and falsely represented as rugged and narrow. Now I appeal to Reason, if easy regular Passions, a peaceful Conscience, and the Hopes of eternal and unmixt Delights, are not preferable to, and acquired with greater Ease than any Pleasures of Sense. If we compare the painful Pursuits of Avarice, Ambition and Sensuality with their opposite Virtues, we will find that Vice is as laborious as Virtue. The Toils of the covetous, ambitious or sensual Man; his various Fears and Disquiets; nay, the Vexations that attend his most refin'd Delights, are vastly more troublesome than a regular Pursuit of Virtue, *Whose Ways are Ways of Pleasantness, and all whose Paths are Peace.*

Mr. Addison elegantly reduces † all Superiority that one Person can have over another, to the Notion of Quality; which consider'd at large, is either that of Fortune, Body or Mind. The first consists in Birth, Title or Riches; the second in Health, Strength or Beauty; and the third has its rise from Wisdom, which is the Knowledge of divine Things, directing a Judgment and Rule of human Actions and whose Employment is Virtue. The Death-bed sets the Emptiness of the two first in a true Light. Then Birth, Wealth and Honours: Health, Strength and Beauty, lie under the meanest Circumstances of human Nature: but the Effects of Virtue are inseparable to us, and the last Day will assign to every one a Station suitable to his Exercise of it here. A just Inference is hence deduced by that learned Writer,

† Spectator, No. 219. *Read The Wisdom of Solomon.*

ter, that " As Ambition is natural* to the Soul
 " of Man, here, if rightly directed, it might re-
 " ceive a very happy Turn. *Metbinks*, says he,
 " *we should have an Ambition, if not to advance*
 " *our selves in another World, at least to preserve*
 " *our Post in it, and out-shine our Inferiors in*
 " *Virtue here, that they may not be put above us*
 " *in a State which is to settle the Distinction to*
 " *Eternity ; Where Ranks will be adjusted, and*
 " *Precedency set right "*

Though our Nature is imperfect and corrupt, yet it is so far improveable, by the Grace of God upon our own good Endeavours, that we all may, though not equally, be Instruments of his Glory, Ornaments and Blessings to this World and capable of eternal Happiness. To enable you to accomplish those great Ends, I recommend to your Esteem and Practice, Charity, Humility, Chastity, Temperance and Patience. Those are the Virtues suitable to our Nature,——Those are Ornaments peculiar to a Christian.

The first Christian Virtue is Charity ; by which is meant that universal Love which by the Law of † *Christ* is made a debt to our Neighbour, and to defraud him of which would be an Act of Injustice. It is a sincere Kindness and Sympathy that disposes us to love our Neighbours as our selves ; that is, to forward and rejoice at their well-doing with the same freedom of Heart as we would at our own ; to wish without the least Reserve, all Good to all Persons in all their Capacities, in respect of their Souls, their Bodies, their Fortunes or their Credit to condescend to their Weak-

† A new Commandment, *says our blessed Saviour*, I give unto you, that ye love one another. By this shall all Men know that ye are my Disciples, if ye have Love one to another. *St. John's Gospel, ch. xiii. ver. 34. ch. xv. ver. 12 and 17.*

Weakness and Infirmities ; to cover their Frailties ; to love their Excellences ; to encourage their Virtues ; to relieve their Wants ; to compassionate their Distress : to forgive their Malice ; to forget their Injuries ; to do good to the Slanderer ; never to be angry at a Friend, nor revengeful to an Enemy ; and to take Pleasure in the lowest Offices of Benignity to the lowest of our Fellow-creatures. Whoever can do this, and suspend all Hopes of Reward 'till after Death, is form'd for the Benefit of Society in this, and the Company of Angels in the World to come. Whereas they are cut off from the Pleasures and Advantages of Society, and the Benefits of professing Christianity, who are uncharitable to any of their own Species ; who afflict their Bodies, distress their Fortunes, hurt their Character, ruin their Families, or in any Circumstance make their Lives painful. All who pursue the Steps of any Leader, should form themselves after his Manner : but I can't conceive how it is possible for any cool Reasoner to imagine how the Passionate and the Cruel, the Haughty and the Imperious, the Malicious and Revengeful, the Envious and Unmerciful, the Lyar or Detractor, can be said to imitate that highest Pattern of Charity, who pray'd for his Enemies, and offer'd up his Blood as a Sacrifice in favour of them that shed it. Then let me ask, What System of Faith can justify that Principle of Zeal which persecutes Mankind for Conscience sake, pronounces all to be damn'd out of the Peal of their Church, pursues all of different Persuasions with Rancour and Hatred, † and promotes Evils abhorrent to Nature. Intemperate Zeal, Bigotry, and Persecution for any Party or Opinion produce infinite Calamities among Mankind ; and

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† The History of the Irish Rebellion produces many dreadful Instances of this mistaken Zeal.

however approv'd by weak Men, or our own Principles are injurious to Peace, subversive of Society, and highly criminal in their Nature and Consequences.

Our national Church is singularly happy in this respect of living in great Love and Friendship with all who profess the common Name of Christians, though they differ in their way of following their Saviour. Pursuant of the pure and incorrupted Doctrine of this Church, never bear a bigotted Abhorrence to any Principle in Religion that is not subversive of the divine Glory. All Christians should disclaim a Rigidity in censuring the Opinions of others; and they who never run down any Religion, the Exercise of which is allow'd by Law, secure to themselves the Friendship of different Sects.

Though the Stream of many different Professions among Christians be corrupted, yet we can't deny their Fountain to be pure: Besides a great many Controversies in Religion if thoroughly sifted and well compared, would be found to be no more than verbal Contentions.

We are all, by a secret Impulse of Nature, tender enough of our selves, and apt to dread the least Pain or Harm that can befall us; and this is the same Tendernefs which we are directed by the divine Law to extend to all others. As you are desirous to have your own Reputation defended, your Difficulties removed, your bodily Sufferings succour'd, and your Infirmities concealed; so you must have the same reasonable Degree of Love to all others as is answerable to this: Otherwise you disobey the † Royal Law of the Gospel, *Thou shalt love thy Neighbour as thy self.*

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† Romans xiii. 9. James ii. 8.

Be speedily reconciled to an Enemy, but with Caution behave before one. Though it is not requir'd of you to depend upon, or to place a Confidence in any Person that has wilfully injur'd or betray'd you ; yet, if you do not forgive him, and lay aside all Thoughts of Resentment and Revenge, you must confess your self to dissemble with Heaven when you pray to be *forgiven your Trespases, as you forgive those who trespass against you.* We have not only the Command, but also the Example of Christ to do good to our * bitterest Enemies ; And this may be easily done, if from our Hearts we forgive them ; for after that, we can no longer account them Enemies. Though this may appear a very hard Lesson to Persons of high and hot Spirits ; yet they, who are not reconcil'd to the Practice of it, in vain declare themselves to be Christians. The forgiving of Injuries is a Virtue which not only Christianity but Morality enforces. The Heathens practis'd it to Admiration : the primitive Christians exceeded them. But what a glorious Example have we in the Lord and Master of our Salvation, who pray'd for his Crucifiers, — *Father, forgive § them, &c.*

Revenge and Malice are the Fruits of Disobedience, and the Off-spring of Hell ; and should therefore be avoided, as Monsters made for Ruin and Destruction.

Calumny and Censure are not only subversive of this heroic Virtue, Charity ; but the bear Aspect of a fiery Persecution. Were all the Vexations of Life put together, we should find that the greater Part of them proceed from the Practice of Detraction. Censure is a Disease of the Mind, which owes its Rise to a criminal Curiosity of listening to

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* St. Matthew, Chap. v Verse 44.

§ St. Luke, Chap. xxxi. verse 35.

to Stories, and an ill-natur'd Credulity in believing such Reports as tend to the Disreputation of others, and in a great Measure owes its Birth to a Man's consciousness of his own secret Corruptions. What the Motives are from which this Vice proceeds, or by what Steps it grows up into Slander, it is difficult to determine; but, let the Spring of it be what it will, the Effects of Defamation are equally injurious to the Person at whom it is aim'd. Every one who is invest'd with the Sentiments of a Christian or a Gentleman; every one who has either the Love of his Country or Honour of Religion at Heart, cannot but be highly offended at this cruel, this ungenerous Practice which tends to the utter Extirpation of all Truth and Humanity among us. It is the Opinion of a † late ingenious Writer, that, *as every honest Man sets as high a Value upon a good Name as upon Life itself, they who privily assault the one would destroy the other if they could do it with the same Secrecy and Impunity.* That Person who conceives a Pleasure from the Dishonour of any one defam'd is no less desirous of doing Mischief than he whose Tongue is basely employ'd therein: He must certainly have a true Relish of Scandal, and consequently the Seeds of that Vice within him. Nothing more betrays the Narrowness of the Soul, and an evil Disposition of Mind, than tatling and Back-biting; nothing can be more destructive of Society than those two spit-fire Vices: Wherefore, whenever you find them introduc'd into Conversation, let the following Rules form the Model of your Conduct. First, never take Delight in hearing the Faults of others: Secondly, be slow in believing them, and Thirdly, be cautious in repeating them. Be always silent upon such Occasions and keep your Heart
and

† *Monsieur Bayle.*

and Tongue to your self. Let the Secret die within your Breast and retire as soon as good Breeding will allow you. Though a Report to any Person's Prejudice may be true, first consider the Causes of such inadvertent Behaviour, for to the want of Attention all our Faults are owing; then ballance his Virtues and his Vices, his good Qualities and his bad: And even at the worst you have no judicial Authority to pass Sentence or even to wound his Safety. Nay, when you can promote Virtue by it, let your Touches of Reproof be gentle. Indiscreet, partial or uncharitable Reproaches lose their Efficacy and become Vices. *Violent Rebukes (says Thales) are like Plumb-cakes stuck with Thorns.*

By opprobrious Tongues the Honour of Families may be ruin'd; the highest Titles degraded; the noblest Virtues render'd cheap, and the most exalted Qualities exposed to the Contempt of the ignorant and vicious. Therefore never look down upon Scandal but with the greatest Disdain and Abhorrence; and remember this, that tearing other Peoples Cloaths off their Backs will never make your own fit the easier on you.

Compassion (which is another Name for Charity) seems to be so natural an Ornament to your Sex, whose soft Breasts are made and dispos'd to entertain Tendernefs and Pity, that Solomon introduc'd it as a necessary Ingredient in the Character of a virtuous Woman. *She stretcheth forth her Hands to the Poor, (says the Champion of Wisdom) and reacheth her Bread to the Needy;* that is her Bowels are full of Mercy, and she prefers the Necessities of others to her own superfluous Delicacies; she moderates her own Enjoyments to be the better enabled to relieve them. The Money laid out by many Ladies in Cosmetics to repair or rather disguise their Complexions would be expended to better Advantage in Balsams, Unguents, Plaisters and Medicines for the

the poor and diseased. Thus your Grandmother laid in constant Provisions for the Poor; and her Charity was blest with Judgment and Success. When others were spinning out their heavy Hours in shuffling or dividing a pack of Cards, and perhaps with no other Ideas but those of red and black Spots rang'd together in different Figures; She retir'd to her Apartment of Drugs, which she furnish'd yearly at a great Expence. There she studied the Essences of Plants and Herbs, and how to mix their Juices; there she consulted the Sources of various Diseases, and what Medicines were proper to prescribe. When others lay folded up in the Arms of Sleep or were trifling at the Toilet, her Morning Exercise was to bind up the Sores of the Poor, to distribute Salves, Physic and Plaisters and to give them Money besides. Thus she took delight in the Exercise of Charity; thus she improv'd her Knowledge; sooth'd and allay'd the Passions; communicated good to the extent of her Power; and thus she found Employment for most of the vacant Hours of Life. For this she liv'd belov'd and dy'd lamented. She consider'd that such Employments were not only Amusements for the Time they lasted and secur'd to her the Love and Esteem of all her Acquaintance, but that their Influence was to extend to those parts of her Existence which lie beyond the Grave, and that her whole Eternity would take its Colour from those Hours which she so wisely employ'd.

As Charity is the greatest of all Virtues, so is the humble Manner of bestowing it the greatest Ornament that attends it and renders it most amiable in the Sight of God. Let your Heart therefore be soften'd with the greatest Sympathy and Meekness towards all People in Distress: for, as the poorest of Men are great Instances of divine Love, so let all your Fellow-creatures be Instances

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of yours. Always have a great Tenderness for old People, and take Pleasure in comforting the Infirmities of their Age. Hear the Complaints of the Poor with Compassion, and never turn them away with harsh or reproachful Language, lest thereby you should add to their Afflictions, and they should curse you in the Bitterness of their Souls. It was the Advice of the Son of *Sirach*, *not to give the Poor any Occasion to curse † you.* When a poor starving Wretch finds a hard Heart under a soft Raiment, and sees a Person trickt out with many Baubles and Fopperies; the Price of the least of which would warm his empty Bowels and refresh his fainting Spirits, it is a great Trial. Poverty of itself is sufficient to embitter the Soul, and needs not an additional Temptation. According to your Abilities relieve all Persons, even the most abandon'd Reprobates; for nothing is a higher Instance of a Divine and God-like Spirit. *It is a most noble part of Charity (says St. Austin) to give to the Stranger and undeserving. The first may have Merit: the other may repent.* Never treat common Beggars with Contempt or Aversion, though their Appearance be ever so offensive; but remember the kindness of our Saviour and his Apostles towards them. Consider that even they have an equal Right with you to the Protection of Heaven. Be thankful that you are not afflicted with their Disorders, their Sores, or their Poverty: but always treat them as your Fellow-creatures; For, as they are such, it is your Duty to wish them Peace of Mind in this World, and eternal Happiness in the next; which it is impossible you can sincerely do and yet not have the Heart to give them a small Relief.

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† Eccles. Ch. iv. Verse 5.

The next Virtue I recommend to your Practice is Humility. *Blessed are the § Poor in Spirit for theirs is the Kingdom of Heaven.* Thus our Blessed Saviour open'd his Sermon on the Mount; and from his Example we may be assur'd that Humility is the richest Garment that the Soul can wear. By this Word is to be understood, not an abject poorness of Spirit that would stoop to do a mean thing, but such an humble Sense of human Nature, as sets the Heart and Affections Right towards God, and gives us every Temper that is tender and affectionate towards our Fellow-creatures. This is the Soil of all Virtues, where everything that is good and lovely grows.

Though Humility in itself be an intire single Virtue, yet it is diversify'd according to the several Faculties of the Soul it influences: So that there is a Meekness of the Understanding, a Meekness of the Will, and a Meekness of the Affections. Meekness and Humility are synonymous. First then, a Meekness of the Understanding, is a pliability to Conviction, owning our Faults with Candour, listening to Reason, and bearing just Reproof. The Vice opposite to this is Conceitedness. Secondly, that of the Will is a Submission to Authority, which in divine Things, is God's Will; in natural and moral Reason; in *Human* Constitutions, the Command of Parents and Superiors. The Vice opposite to this is Obstinacy. Thirdly, that of the Affections lies in reducing the Passions to a regular, calm Temper; not suffering them to make any Uproar within to disturb ones self, nor without to disquiet others. The Vices opposite to this are Malice, Anger, Revenge, Envy, Fury and such like. No Person without this Virtue can either obey the
divine

§ St. Matthew, Ch. v. Verse 3.

divine Commands or chearfully submit to Providence; for Piety and Pride can no more thrive together than Health and Sickness.

Never say any thing directly tending to your own Praise; and, when you have done or said any thing that deserves it, receive it from others with indifference. Be not too covetous of it nor appear displeas'd or confus'd at getting it; but, when you have done any thing worthy of Praise, suffer your self to be told of it without rebuffing those who are doing you Justice. In your private Thoughts divest your self of it and return it to God as the Giver of the Gift, and the Blessor of the Action. Give him unfeign'd Thanks for making you an Instrument of his Glory, for the Benefit of others.

Never be proud of your own Accomplishments, nor entertain high Conceits of your own Performances; for that will not only eclipse their Lustre, but cancel all their Worth. Your having a just Sense of your own Meanness and the divine Excellence will qualify you for an unfeign'd Submission to his Will and Wisdom, and to resist the Assaults of Pride and Vain-glory. You have not, as far as I can judge, the least Tincture of either of those Vices; yet it may not be amiss to inform you of the Guilt, the Danger and the Folly attending them. It was for Pride that the fallen Angels were banish'd from the divine Presence; by which we may know that it was not only the first but the greatest Sin that the very Devil himself committed. *Every Person (says † Solomon) that is proud in Heart is an Abomination to the Lord.* From this Sin naturally flows an irreverent Neglect of our Duties to Heaven, and an haughty Contempt of our Fellow-creatures; and thus Pride first prepares the Soul for the Commission of all Sins, and

† Prov. Ch. xvi. ver. 5.

and then betrays it to the Punishment of them. A proud Spirit thinks all the Mercies he receives are the Reward of his own Desert ; in the Seasons of Distress murmurs against Providence ; and, if he thinks on God at all, he hates him, as if he were greatly injured. For this Reason the Deity has declar'd himself the proud † Man's profest Enemy. *Never admit* (says the § Philosopher) *vain Glory into your Heart ; for human Glory is at best no more than human Folly.*

Here I beg leave to break through the Rules of modern Refinement, as generally practis'd by the *Beau Monde*, and both to state and answer the following Questions. What is it that the finest Lady in Being has to be proud of ? She is but Dust and Ashes ; her Body is weak and infirm, subject to Diseases, Decays, Death and Corruption. In her Colour and Complexion she is outdone by various Flowers ; and, when her Beauty is in its fullest Bloom, a few fits of Sickness change it into Paleness and Wrinkles. In Health and Strength she is inferior to many irrational Creatures. If she values herself for her Riches, at her own Rate she is less worth than a Gold Mine, or a Cabinet of Toys. If she be proud of her Birth, there is no Merit in that ; nor is it a Blessing of her own purchasing or deserving. If she be vain of her own Acquirements or Excellencies, she lessens them proportionably in the esteem of all good Judges. What was she, before begotten ? Nothing. — What in the dark Regions of her first Being ? Uncleannefs. — What in her Infancy ? Weakness. — What in her Youth ? Folly and Giddiness. — What is all her Life ? A Sinner ? What after Death ? A stinking Lump of Clay, offensive to her

† Prov. Ch. xvi. ver. 18. St. James ch. iv. ver. 7. § Seneca in his *Marals*.

her dearest Friends ; a forgotten heap of Rottenness and Corruption ; a prey to Worms and Vermin.

Hence it appears how unworthy of a Place in a rational Breast the Passion of Pride must be. Proud Fools are every where the Objects of Contempt ; and all Persons deserve that Character who are proud of their Beauty, Shapes, Wit, Fortune, Titles, or any other Embellishments of Body or Mind. As all those Advantages are the Gifts of Heaven, it is not in our Power to secure them a Day. In a Moment we may be blasted with Poverty and Diseases, and be driven out from among Men to dwell and feed with Beasts. Thus † *Nebuchadnezzar*, the greatest Monarch in the World, was punish'd for his Pride.

He who gives Grace to the Humble, will take it from the Proud. Consider this well ; and never let Pride or Vanity be your Sin. Preserve an irreconcilable hatred to it, and never let it feed upon the Fancy of your own Worth. Suppress the first rising of it in your Heart by a Remembrance of some of your Imperfections ; and so make the first Motion of Pride an Occasion of Humility ; than which nothing more enobles and exalts the Mind, and prepares it better for the heroick Exercise of all other Virtues. Let all your good Actions be done with no other View than to please the Deity ; who, being present in every Place, sees all your Actions, knows all your Thoughts, and searches into the deepest Recesses of your Mind.

Never affect being difficult of Access, let your Station be ever so exalted. When Inferiors come to visit you, or even to petition your Assistance, receive them cheerfully, and dismiss them speedily ; for the Impatience of attending Dependants is very great, and nothing but Pride and Ill-nature can take Pleasure therein. When we pour out our
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† Recorded in the Prophecy of Daniel, Chap. iv.

Complaints or Addresses to Heaven, if they were to be rejected till our Betters were serv'd before us, what would become of most of our Petitions? Which would be the proper Season to apply in? Always pay a Deference to your *Superiors*, an humble Behaviour to all your *Equals*, either in Age or any other Respect, a condescending Courteousness to all your *Inferiors*, an unaffected Pleasure in serving and obliging them. By this Rule you will secure both their Respect and Love: Yet in this part of your Behaviour there is a nice Caution to be observ'd. If you become too familiar with those below you, there is great Danger of losing their Esteem and Affection. There is likewise a Reservedness, which in young Persons of your Sex is on some Occasions both becoming and necessary; I mean such a Distance in Behaviour as to shun the Impertinence of Fops, Beaux and Rakes; to avoid their Conversation, to be deaf to their Discourses, to reject their Artifices, and to despise their Compliments.

As the Vanity of Dress is what most young People are liable to, I think it proper to give you my Sentiments and Advice concerning it. Be but persuaded of my tender Affection for you, and then my Cautions will become agreeable. Expensive Dress is not a Crime, because there is not any Harm in good Apparel; but because it shews a Depravity of Mind, which turns the necessary Use of Cloaths into Extravagance, Pride and Folly. A Person, who is vain in Dress, can never have an upright Mind in all other Respects; nor is it possible for a gawdy Outside to have any thing wise or sedate within. If in Complaisance to the *Beau Monde*, I would give up the Argument, could you imagine it equal to a reasonable Creature to follow any Custom that has nothing else to recommend it, but that there is no Hurt in it? Bare Innocence has no Claim to Merit: Therefore never make the way of the World your Measure in this,

to cry out with other gay Girls, *Where can be the Harm of Cloaths?* In the moderate Use of lawful Things there can be no Crime; but in all Extreams there is. Nothing is more innocent than Rest and Retirement; yet nothing more dangerous than Sloth and Idleness. Nothing is more necessary than eating and drinking; yet nothing more brutish than Gluttony, ——— nothing more unmanly than Drunkenness. Nothing is more refreshing than Sleep; yet nothing more stupifying than an Indulgence of it. So, nothing can be more becoming than to be neat and clean in Apparel; yet nothing more opposite to the Christian Spirit of Meekness than to be extravagant in Dress, and to lay out too much Thought and Expence in adorning the Body. You are to consider Vanity in Dress as an Indulgence of Pride and Levity, and an Offence against Humility and Discretion. There is nothing to be said for the Wisdom of any Virtue, but what is as good an Argument for the wise and reasonable Use of Dress; therefore never incline to wear any thing particular in it; nor be apt to fall in with the Folly of every Fashion. If you be vain in one thing, you may be vain in every thing; for one kind of Vanity differs from another only as one kind of Intemperance does from another.

Sluttishness, which is the opposite extream of this Folly, is likewise to be as much avoided as that; for as one shews the Vanity of the Heart, so does the other detect a Laziness and Indolence of Temper, that a reasonable Creature should blush to wear. My Advice therefore on this Topic is, when you shun one Folly, not to run into a † greater. In your Dress follow as nearly as you can the Example of § *Miranda*, who was always

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† *Dum Stulti vitant vitia in contraria currunt. Hor.*

§ *Describ'd by Mr. Law in his Serious Call to a devout Life, Ch. viii. page 78.*

clean in the cheapst Things. Her Character is thus displayed — *Every thing in Miranda's Dress resembles the Purity of her Soul; and she is always clean without, because she is always pure within.* Thus † of late a certain Lady of Quality appear'd in her *Birth-day Suit*, after cloathing a great Number of Widows and Children with that Present which her Lord design'd for her Finery on that Day. What would make female Beauty so amiable, or place its Lustre in so just a Light as the Imitation of so glorious an Example?

Chastity is the next Virtue that is to fall under your Consideration. No Charm can supply its Place. Without it Beauty is unlovely, Wit is mean and wanton, Quality contemptible, and Good-breeding worthless. She who forfeits her Chastity withers by degrees into Scorn and Contrition; but she, who lives up to its Rules, ever flourishes, like a Rose in *June*, with all her Virgin Graces about her — † sweet to the Sense, and lovely to the Eye. Chastity heightens all the Virtues which it accompanies, and sets off every great Talent that human Nature can be possess'd of. It is not only an Ornament, but also a Guard to Virtue. This is the great Point of female Honour; and the least Slip in a Woman's Honour is never to be recovered. This more than any other Virtue places your Sex in the Esteem of ours, and invites even those to admire it who have the Baseness to profane it. I therefore recommend it to your Approbation in the minutest Circumstances. Chastity is a kind of quick and delicate Feeling in the Soul, which makes her shrink and withdraw herself from every thing that is wanton or has Danger in it. This makes it so great a Check to loose Thoughts, that I prescribe to you the Practice of it in your greatest Solitudes, as if the best Judges were to see and

† *The Right Hon. Lady M——, at the Castle of Dublin 30 Oct. 1739.* † Chaucer.

and censure all you do. However, I caution you against an affected Modesty; which, instead of exalting your Character, will raise a fresh Attention of the Public to observe and censure your Conduct. The Part of Virtue may be overacted. Not daring to laugh at a facetious, innocent Jest is a ridiculous Affectation, and Hypocrisy or Ill-nature is often discover'd under the Disguise. Honest Pleasures are not inconsistent with true Modesty; but an affected Air of Coyness and Gravity is always suspected. When a young Lady is prais'd for her Merit, good Mien or Beauty, she should not reject such Commendations with an angry Look or a scornful Disdain; but receive it with Ease and Civility, if it be obligingly offer'd. Rather modestly bear being prais'd, if you have any Right to it, than refuse Compliments with a mysterious, scrupulous Affectation; and then you will escape the Censure of Preciseness or morose Virtue; either of which is the Poison of Life, and Scourge of civil Society. Modesty does not prescribe Roughness and Severity against all who tell you soft Things, who unbosom a violent Passion for you, or take any other little Freedoms that are not rude. It always acts evenly, and without Formality; nor has it any thing wild or austere in it. It will preserve the Purity of your Inclinations, protect you against insolent Attacks and pathetic Addresses, and keep your Conscience always clear and calm.

Chastity is a Suppression of all irregular Desires, voluntary Pollutions, sinful Concupiscence, and of an immoderate Use of all sensual or carnal Pleasures. Its Purity consists in *Abstinence* or *Continence*. The first is properly attributed to Virgins and Widows, the other to married Women. It is the proper Office of this Virtue to resist all impure and unclean Thoughts, to mortify all unchaste Longings, and to avoid all alluring Objects. This is a sublime Virtue. If wanton Dreams be remember-

ed with Pleasure, that which before was involuntary, and therefore innocent, becomes a voluntary and sinful Transgression of this Virtue. Chastity is so essential and natural to your Sex, that every Declination from it is a proportionable receding from Womanhood. An immodest Woman is a kind of Monster distorted from its proper Form. Shame is the eldest Daughter of a defil'd Female. The Appetites of Lust are full of Care, and the Fruition is Folly and Repentance. *The § Way of the Adulterer is hedg'd with Thorns.* Know ye not (says St. Paul) *that your Body is the Temple of the Holy Ghost?* This makes the defiling of it the more dangerous; but, as to the actual Breach of this lovely Virtue forbid in the seventh Commandment, it is in its own Nature so vile, and throughout the whole Book of Life represented in such dreadful Lights, threaten'd with such terrible Vengeance, punish'd with such heavy and miraculous Judgments, that I shall not take up your Time with a Dissertation on a Vice so opposite to your Temper, and so much below your Thoughts. My present Design is to caution you against all Levities of Dress, Carriage or Conversation that may taint or blemish the Purity of the Mind. In the 80th Page you may see the Folly and Extravagance of the finest Cloaths discourag'd; but I have yet one thing more to offer to your Consideration concerning the Danger of them. If the various Arts of Dress serve to draw the amorous Wishes, and to gratify the Passions of lewd People, such Females are greatly to be condemn'd as use these Arts in Dress and Beauty that may probably betray weak Minds into such dangerous Offences. Though there is no Law against fine Apparel, yet in the Scripture † we are commanded *to take heed lest by any Means this Liberty of ours be*

§ See the 2d. Chap. of Hosea, and the 6th ver.

† 1 Cor. chap. viii. ver. 9, 11, 12 and 13.

becomes a Stumbling-Block to them who are weak, and lest thereby we incline our Brother to offend. How then can that Dress be modest and innocent that invites to Temptation, that kindles loose Passions in other People, or that seduces unwary Eyes to sin? That Girl who endeavours by the Artifice of Dress to attract the Admiration, to stir up languishing Desires, and to provoke the wanton Wishes of her gay Beholders, is as guilty of breaking the seventh Commandment as the Woman in the Gospel that was taken in the Fact. Therefore be not industrious to set out the Beauty of your Person; but, as I said before, let your Dress always resemble the Plainness and Simplicity of your Heart.

Modesty banishes every thing that is indecent and uncomely in the Looks, Words, Carriage or Behaviour, that would make any one troublesome in Company; it tunes and refines the Language, moderates the Tone, sweetens the Accents, and never admits earnest or loud Discourse. It prescribes not only the Manner, but likewise the Measure of Speaking. It suppresses excessive Talking, as one of the greatest Indecencies of Conversation. A just, reasonable Modesty and native Simplicity of Looks, triumphs over all artificial Beauties. Like the Shades in Painting, they raise and round every Figure and make those Colours look beautiful which without them would be too glaring. On the contrary, tho' a Lady be adorn'd with all the Embellishments of Art and Nature, yet, if Boldness, Scorn or Haughtiness be imprinted on her Face, it blots out all the Lines of Beauty, and eclipses all that is otherwise amiable. *Women, adorn your selves* (says St. † Paul) *in modest Apparel, with Shamefacedness, &c.* By this Word we are not to understand an awkward Bashfulness; for that bespeaks the want of Good-breeding and

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Polite-

Politeness, but such a conscious Modesty as with becoming Assurance may very well meet in the same Person ; and when properly united, may render each other amiable. Blushing † is an ambiguous Suffusion, that may be the Livery either of Guilt or Innocence. Persons may not have lost the Sense of Shame though they have forfeited their Innocence. Modesty, you are to observe, consists in being conscious of no Ill, and not in Blushes, or being ashamed of having done it.

Take care to avoid all particular Motions with your Head ; all wanton or oblique Glances of the Eyes ; all ogling or winking ; dimpling of the Cheeks, or primming of the Lips. In your walking let your Carriage be easy, but not loose ; regular but not precise ; and avoid Conceit in all your Gestures. Let your Mien be free, and your Air without Affectation. You must set a Guard upon § your Lips ; upon † your Tongue, and even upon your Thoughts : *For unto God all Hearts lie open, all Desires are known, and from him no Secrets are hid.*

Another Christian Virtue which highly deserves your Esteem is Temperance. I have heard an eminent Physician say, That although Medicines are absolutely necessary in acute Distempers, if Men would live in an habitual Course of these two great Instruments of Health, *Exercise and Temperance*, there would be but little Occasion for them. Thus he accounted for his Opinion : *Exercise throws off all superfluous Humours, but Temperance prevents them ; that clears the Vessels, but this keeps them clear ; that helps Nature and promotes the Circulation of the Blood, but this enables Nature to exert herself in all her Vigour ; Exercise* may

† By Horace called Pudor Malus.

§ St. Matthew, chap. v. ver. 8..

† Eph. chap. iv. ver. 29.

may dissipate a growing Distemper, but Temperance will starve it. Thus of the two, Temperance appears to be the greater Preservative of Health. It has likewise this particular Advantage over all other Means of Health, that it may be practis'd by all Persons, of all Ranks, in all Seasons, and in all Places, without Expence, Loss of Time, or Interruption of Business.

Temperance is a Regimen into which all Persons may put themselves. This Virtue is a reasonable Restraint upon all our Passions, in regard to the use of Meat, Drink and Recreation; and only allows of these, as they administer to Health and Innocence. High Living is apt to beget high Passions; and Luxury is always attended by Lust. The Advice of Pythagoras, (that Hero of Heathen Writers!) is, That, as the Body is no more than the Servant † and Master of the Soul, it should only be nourished so as it may best perform an humble and obedient Service to it. Constitutions are so different, that it is impossible to lay down any fixt or determinate Rule for Temperance. What is Luxury in one may be Temperance in another. In this all Persons are the best Judges what Kinds and what Proportions of Food agree with them: But all may be assur'd that Nature delights in the most plain and simple Diet; whereas the various Tastes of Fish, Fowl, Flesh, Sallads, Sauces, Fruits, and Confections, generally intice the Pallate and occasion Excess. Such artificial Provocatives may create a false Appetite, but never nourish the Stomach. Gouts Dropies, Rheumatisms, Fevers, and many other Distempers are originally owing to Surfeits. *Make your Meal* (says Dr. Ratcliffe),

† All the Use even the purest Sort of Body can be of to the Mind, is to be an Instrument of local Motion, or to be a Repository of Ideas for Memory and Imagination.

out of one Dish; rather eat sparingly thrice a Day than once heartily; let every Meal be digested before repeated; let your Drink be temperate, but always good; use moderate Exercise, and bathe your Feet in cold Water every Day. Thus that celebrated Man advis'd his Friends, telling them that an Observance of these Rules would save them a great deal of Money, and him a great deal of Trouble.

By others, certain Days of Abstinence, as the Constitution will permit, are recommended towards the securing of Health, or destroying the first Seeds of an Indisposition. Of the Efficacy of this method towards the procuring of long Life, the abstemious Philosophers were remarkable Instances.

At public Entertainments the Variety of Objects steals away the Heart, and raises Curiosity; and Company is generally pressing and inticing; but as no Person ought to eat or drink beyond their Desire and the Bounds of Moderation, so it is highly improper to press upon any one to do either.

As to eating or drinking, your Health does not admit you, nor does your Temper incline you to be immoderate in either; so that I need not trouble you with methodical Cautions against spoiling your Shape or enlarging your Stomach that way: But I hope you will pardon me for assuring you that nothing is more injurious to the health than Tea, if not sparingly us'd. Actual Intemperance may with ease be avoided by those who esteem Discretion; but the Nicety lies in making a prudent Use of such Things as in themselves are innocent. In this lies the great Danger, yet without a strict Observance of this Rule, the true Spirit of Prudence cannot subsist. Where is the difference between a Lady's falling into Hysterics by drinking Tea to excess, and a Gentleman's getting drunk with delicious Liquor? I have seen a Lady after drinking too much *Bohea* Tea subject to as wild

wild Extravagancies, and have known her to form as whimsical Chimeras as ever *Tom of Bedlam* did; and then to sink from Laughter into Weeping, from Rapture into Melancholy, from Pleasure into rack-ing Pain——and after a change of exquisite Agonies, to have been reliev'd by nothing but bleeding, brushing, and such Prescriptions as are given to Gentlemen after a Surfeit of hard Drinking. By all I could ever collect from the concurring Opinions of the best Physicians that I have the Pleasure of being known to, a Lowness and Hurricane of Spirits, a Tremor of the Nerves, a Coldness of Stomach, many Kinds of Hysterics, and several Distempers peculiar to your Sex, are in a great Measure owing to that pernicious Leaf. Few among the Poor are subject to Hysterics, nor is it above forty Years since they were admitted into the Chambers of the Rich.

This Caution is intended particularly for you, wherefore I petition such Ladies as are fond of Tea, to read it over with Indifference free from Prejudice, and not imagine that I am opposite to their Interest, or incline either to condemn or correct their Taste.

Among all the Virtues of a Christian, Patience shines with equal Lustre. It makes us acceptable to God, agreeable to our Neighbours, and easy to our selves. Souls that are truly great, make Misfortunes and Sorrows little when they befall themselves, grievous and lamentable when they befall others. Thus Heroes are always drawn struggling with Hardships, and bearing Afflictions. This Life is sentenc'd to be a Scene of Trouble, and the Changes of Fortune are so various, that the surest Means we can use to secure our Peace,
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§ *A Term often us'd for what is wrought by the unseen Hand of the Disposer of all Things.*

is to be always prepar'd for the ill Events and Accidents we are to meet with ; and then we shan't be surpris'd into abject Distresses of Mind, but be able to support our Fortitude and Virtue in the deepest Anguish. Setting before us Prospects of constant Delight, softens our Resolutions, and makes our Misfortunes the severer when they come ; but to bear an Indifference to transitory Pleasures and Enjoyments, and to resign them cheerfully, qualifies us to use them properly, and shews that we know their true Value and Duration.

Patience consists in a well-pleas'd Submission to the divine Will, and a quiet yielding to whatever it pleases the Deity to afflict us with. If we are possess'd with a sincere Reverence and Esteem of God, Humility will fortify us with Patience to suffer and not to murmur at his Dispensations. Besides the many native Beauties of this Virtue, many and great are the divine Promises to recommend it to our Practice. *Behold happy is the Man* (says the § inspir'd Chaldean) *whom God correcteth ; for as many as he loves he † rebukes, and chastens ; wherefore we should not * be weary of his Corrections ; for he only wounds that his Hands may heal ‡.* Afflictions if we make a discreet use of them, are Messengers of Love from Heaven to invite us there. Here by Patience is not to be understood that imaginary Perfection of stifling the Affections, and of condemning them to a State of utter Inactivity ; for that would not be the Result of Virtue, but Pride ; because the only thing blameable in our Passions is the Excess and Inordinacy of them. To preserve a gay and thoroughly compos'd Temper in the fullen Season of Distress would not only be to offer Violence to

§ Job. v. 17. † Rev. iii. 19. * Prov. ix. 11. ‡ Deuteron. xxxii. 29. 1 Sam. ii. 6. Job. v. 18. Hosea vi. 5.

to the original Softness of human Nature, but would likewise be a most flagrant discovery of Stubborness and Stupidity.

To sink under inordinate Grief at the Approach of any Misfortune belongs to a vulgar Mind, and betrays too much of a distrustful Temper ; but to bless God in the Time of Trouble, and chearfully to welcome his Corrections is the true Exercise of a reasonable well-inform'd Soul. Many are the Arguments among the antient Philosophers to inculcate this Virtue ; but Christianity remits us for Comfort to higher and nobler Considerations. It represents Disappointments and Losses as the temporary Chastisements of a merciful and loving Father who still corrects us for our Profit ; it instructs us how to bring our Humours to be satisfied under the severest Trials ; to receive generously whatever Providence lays upon us by Necessity, and whatever Favours Heaven has confer'd upon us during the divine Pleasure, with Chearfulness to return. Christianity informs us that, as the Condition of all good things here is to be transient and separable from us, we should be affected accordingly with an honest Indifference towards them. It convinces us that in this Life (which is a continued Struggle with the Infirmities of our Nature) there is not a Possibility of securing an uninterrupted Happiness. It shews us that our Natures are made passive, and that to suffer is our Lot ; and then directs us to *place our Affections on Things above*. It puts us out of conceit with the moral System and the delusive Prospects of this Life ; but at the same time it enables us to form adequate Ideas of the Dignity of our Souls to regulate our Passions and to enlarge our Views. It displays before us all the inviting Charms of Virtue, which lead to Rivers of eternal Pleasure. Thus Christianity expatiates the infinite Goodness of the Deity ; *whose Compassi-*
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ons never fail, and who remembers Mercy in the midst of Judgment.

*We cannot (says Amasis) * expect in this World an unmixt Happiness, "without being frequently "temper'd with Troubles and Disasters,"* In a wide extended rural Prospect, though ever so beautiful, the Eye does not every where meet with golden Harvests, the Beauty of sweet smelling Flowers, or the rich Attire of embroider'd Fields, shining in the Joy of reviving Nature; but it takes in at different Intervals, wild and rude, uncultivated Tracts of Land. Thus by the divine Appointment the pleasantest Scenes of this present State are variegated and interwoven with Disappointments, Misfortunes and Vexations. It is therefore our Duty to withstand the most violent Accesses of any Danger or Loss; and, when under the afflicting Hand of Providence, to cry out with the † Champion of Patience ——— *Righteous art thou, O Lord, and upright are thy Judgments! I open'd not my Mouth (says the Royal Psalmist) because § thou didst it.* Nay, if the Almighty in his fatherly Wisdom sees it fit to add to the length or weight of his Corrections, an unfeign'd Resignation to his Pleasure inspires us with that divine Anthem of Praise ——— *Thy blessed Will be done!*

When those Virtues are made pleasing and familiar to your Choice, you will be properly qualify'd for the Exercise of your social Duties; such as by the Principles of Reason and Society are owing to Superiors, Relations and Friends in a particular Sense, and in general to all Persons.

The Duties which you are to pay your Sovereign the King are † Honour and || Tribute, Prayers

* *In his Epistle to Polycartes.* † Job. § Ps. xxxix. 9. See 1 Sam. ch. iii. ver. 18. † Acts xxiii. 5. || Rom. xiii. 6.

ers § and Obedience †. Nothing can be more reasonable than these Duties ; since beneath the Shade and Protection of Royalty we find Security and unruffled Peace, whilst the Monarch himself sacrifices his Ease and is singly expos'd to all those Storms and Convulsions from which he shelters his Subjects. Self-interest may imbibe the Principles of passive Obedience ; but the cordial Performance of these Duties, depends greatly upon the Conduct of the Sovereign. The Sway of † Cyrus was so gentle and productive of so many Blessings that his People, though ever so far distant from one another, and though differing ever so widely in their Manners, Customs and Language, all united by the same Sentiments of Esteem, had so much Reverence and Love for their Prince, that they wish'd his Reign to be eternal. Whereas Tyrants are represented under the Symbols of Monsters generated from the tossing of the Ocean ; from the Tumult, Confusion and dashing of Waves one against the other ; and under the Image of wild Beasts which spread universal Terror and Desolation. We are made happy in a Sovereign who makes it his principal Duty and most essential Function to administer Justice to his People, to defend their Rights, revenge their Wrongs, and promote their Happiness.

You are not only to perform these Duties to the supream Magistrate ; but likewise in a subordinate way to all who are plac'd in Authority under him.

Love and esteem the Clergy as being the Ministers of God and Interpreters of the divine Will. Let your respect for them be proportionable to the Dignity of their Office. They are ¶ Ambassadors

§ 1 Tim. ii. 2. † 1 Pet. ii. 13. † A King of Persia quoted in Scriptures. ¶ 2 Cor. v. 20.

dors for Christ; and there is a Respect due to all Ambassadors answerable to the quality of those who send them. Shun as you would so many Vipers all such as presume to affront or deride them. As the Apostles were Representatives of Christ, so are the Clergy in succeeding them; and Christ, when he sent them out to preach, told them, — *He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.*

If ever you meet with a Treatise (like the independent † Whig) that reflects on the Clergy, tho' the Speculations be ever so refin'd, and the Elegance ever so persuasive, always look down upon it with concern and abhorrence; and pity the Author for not employing his Talents to better Purpose.

The Clergy are our spiritual Parents, and perform the same Offices to our Souls that our natural Parents do to our Bodies. Consult *the whole Duty of Man* upon this, and let that Book be always your Companion. As the Clergy have an equal Right to their Tythes as other Men have to their Estates, because allotted by the same Law; the withholding them is no less a Sin than Sacrilege, against which * a Curse from Heaven is pronounc'd.

To those who honour their Parents, it is promis'd by the Word of eternal Truth that their Days shall be long in the Land of their Inheritance. From this we may learn how amiable the Performance of this Duty is in the Sight of Heaven. Let your Obedience to your Mother be therefore your De-

† *A modern Libel on the Clergy, in great Request with the Free thinkers. A beautiful Arrangement of Words runs through it with a great deal of Sophistry; but neither the Conclusions are just, nor the Premises pure. See Mr. Square's Answer.*

* Mal. iii. 8.

Delight and Exercise. God has given her Power over you, to bring you up in his Fear and Service. She was the Guardian of your Childhood, and is the Guide of your yet unexperienc'd Youth; and never was a Trust discharg'd with greater Tenderness and Fidelity. This must naturally enliven your Love for her and melt you into the gentlest Obedience to her. Therefore let filial Affection be your governing Principle; and behave your self towards her with all Humility and Obedience. Let no Pretence of your being in the Right ever provoke you to answer her with Indifference or Contempt. In the Scriptures there is a multitude of Texts to exhort this Obedience, and as many Threatnings declar'd against the Neglect of it. You must love her and be griev'd at every Thing that disquiets her. You are to please her in all Circumstances, to comfort her on all Occasions, to obey her Commands with Pleasure, to consult her in all Affairs and to reverence all her Precepts. Consider that all this is but a moderate Return of Gratitude for the Toils and Hardships, Expence and Inquietudes she has suffer'd for you; for the Care she has taken to educate and instruct you; for the good Example she has shewn you, and for the honest Principles and Improvements of Mind she has convey'd unto you. Above all acts of Disobedience, I caution you against marrying without her Consent. Never encourage the most honourable Address or Proposals without her Approbation; and then a Blessing will attend your Proceedings. Though I advise you not to marry any Person whom your Mother disapproves of; yet never be prevail'd on to receive him for your Husband whom you have not a cordial Affection for.

I 2

Love

§ Prov. Ch. xxix Ver. 22. and Ch. xxx. Ver. 17.

Love your Sisters and instruct them in their proper Duties, according to their Age. Nature points it out to all, who are born of the same immediate Parents to have united Hearts and Affections.

Love, Oblige and Esteem all your Relations.

The Duties that are owing to Friends are Integrity, Love, Counsel and Assistance. It is not Intimacy and Frequency of Conversation that makes a Friend, but a dis-interested Observance of these Duties.

The Idea of Friendship may be thus illustrated. As Friendship is a general Benevolence or Charity, it is a Relation of the highest Rank in social Life. Without the Commerce of mutual good Offices how should we subsist? We should neither be happy nor secure. If we were to be taken single, one by one, we would become a Prey to Brutes as well as to one another. We are introduc'd into the World naked and unarm'd, expos'd to every Danger, and incapable of making the least Defence; but, when we arrive at the Maturity of our Reason, we find, unless we stifle it in its Birth, a generous Impulse implanted in us by the Author of our Being, that inspires us with tender Affections and Sentiments of Love and Benevolence towards our Fellow-creatures; and this ingrafted Principle we call Friendship. By this Virtue we are made Masters of this World, and by it alone we are supported in every Change of Fortune. Those its happy Influences make it as useful as it is pleasant; for, were it once rooted out of our Minds, we would soon be dissociated and fall to Pieces; we would live upon the Spoils of one another, and so forfeit all our Claim to Reason and Humanity. Without it Society (which nourishes and sustains the Commerce of Life) would be a continual Course of Mistake and Confusion.

The Pleasures and Advantages of Friendship have been in all Ages consider'd as great Ingredients of human Happiness. Such is the Benefit of

of universal Benevolence : But when the Bond of Friendship is ratified between particular Persons, the Passion then is more refin'd. It then becomes a generous Regard which they have for each other, abstracted from all Views of Self love or Interest ; and it can only live in generous, well-dispos'd Breasts, that can assist each other in the Exercise of Virtue, and kindle a mutual Emulation to generous Offices. Such was the Love between *Patroclus* and *Achilles* ; between *Achates* and *Æneas* ; between *Theseus* and *Perithous*. In sacred History such was the Friendship of § *Jonathan* to *David*. Such an united Affection as this is beautifully describ'd in the following Lines.

" † *Marcus ! The Friendships of the World are oft.*

" *Confederacies of Vice or Leagues of Pleasure :*

" *Our's has severest Virtue for its Basis,*

" *And such a Friendship ends not but with Life."*

What a noble and unreserv'd Declaration of Friendship is that of *Castalio* to his Brother *Polydore* ?

" *Whene'er had I a Friend that was not Polydore's,*

" *Or Polydore a Foe that was not mine."*

Here the Poet introduces somewhat so amiably sincere that it must imprint a lively Idea of Friendship upon the rudest Fancy. Here they seem to have but one Soul residing in two Bodies, and equally informing both ; but in such an inviolated Friendship as this a Conjunction of more than two would in an absolute manner destroy its Unity.

Every Soul is not capable of so free, so generous a Passion as this. It is a Virtue of too pure a Constitution to be lodg'd in any but the most excellent of Breasts. Hence it is obvious to deduce what are the Requisites necessary to Friendship.

§ *Sam. Ch. xx.*

† *In Mr. Addison's Tragedy of Cato.*

ship. From what is already premis'd I collect; First, that Virtue in general is one; Secondly, that good Nature is another; Thirdly, that likeness of Disposition is another; and, in the Fourth place, that it is requisite the Number of Friends be few. As to the First, it is evident that a Person who is proud, ungrateful, covetous, ambitious, lewd or any way immoral can never be a sound Friend such a one can never be faithful, secret, or sincere: Such a one cannot have the Spirit of Constancy and true Charity, without which Friendship can't subsist. Therefore admit none into the undivided Ties of Friendship, but worthy virtuous People. There is a certain Candor in true Virtue, which none can counterfeit. Secondly, No one can love a morose, austere, or sullen Person, let his Principles be ever so honest, with the same Intensity of Affection, as if his Temper were sweet, open, kind, obliging and beneficent. Thirdly, without a competent Proportion of an Agreeableness of Humour a sincere Friendship can never be contracted. The *Spectator* § observes, that some of the firmest Friendships have been contracted between Persons of different Humours; yet I can't forbear inclining to believe the Reason of true Friendship being so rare, is not only owing to the frequent Abuses it meets with, but likewise, in a great Measure, to the Inequality of human Dispositions. Friends must be invested with the same Inclination, ‡ must have the same Aversions and the same Desires; the Intention of the one must be suited to that of the other, and there must be an Emulation between them, which shall be most sincere. Fourthly, as our Faculties are of a finite Energy, it is impossible that true Friendship can be divided among many. The more the
Rays

§ No. 385. ‡ *Idem velle atque idem nolle, eademum est vera Amicitiae*——Salust.

Rays of the Sun are scatter'd, so much the weaker is their Force. As we divide our Friendship, it proportionably dwindles into Indifference, and that true Friendship can never taste. Though the Friendship of one Person may be common to several; yet the more Partakers there are of that Friendship, so much the less its Power and Efficacy must be; and of Consequence made subject to the more Abuses and Corruptions. It is farther necessary that the Benevolence of Friends must not only be mutual, but likewise mutually known. They must have Opportunities of conversing or corresponding, that they may be satisfied of the Reality of each other's Love.

Friendship is of so refin'd a Nature, that there is a great Delicacy requir'd in the Choice of Friends. It may not therefore be impertinent to set down a few Rules concerning it.

Plutarch § directs us to make a Trial of our Friends as of our Money, and to be equally cautious in chusing both. Tacitus † tells us that the longer a Friendship is contracted, so much the surer and more firm it is. From this we may collect that an old Friend is always to be most valued, the best to be lov'd and the first to be trusted *

As Sincerity is a necessary and a glorious Virtue, so it is also an obvious and an easy one; so obvious that wheresoever there is a Life, there is a Place for it; and so easy that there is no labour requir'd in preserving it; and yet it is not without its Niceties. Self-preservation tells us that the general Corruption of Man should caution us against trusting Strangers; universal Benevolence dictates, that before a Man has given us Reason to Question his Integrity, it would be a Breach of Charity to suspect

§ In his Book of Friendship. † *Amicitia tanto est certior, quanto vetustior.* * *Nescis quippe novus qualis Amicus erit.*

pect him. He who suspects his Friend will deceive him, gives him a kind of Right to do it ; for in Friendship there must be no Reserves. As much Deliberation as you please may be us'd before the League is struck ; but that once done, there must be no doubtings——no Jealousies. Now, chusing and approving imply the same thing ; so that an imprudent Choice of Friends always brings a Stain upon the Character of the Chuser.

Never enter into Friendship with an Inferior, either in Education or Fortune, whose Principles are not just, whose Integrity is not unshaken, and whose Temper is not humble and easy ; unless you can spare Time in correcting or removing such Infirmities.

Be careful in providing a discreet Choice of Friends, mostly of your own Sex, but in all Cases of such as you may expect will innocently entertain you, and adhere to Sincerity.

Chuse your Friends rather for the Qualities of the Heart than those of the Head ; and prefer Fidelity in an easy, complying Temper to those Endowments which make a greater Figure in the World. That Friendship which makes the least Noise is often the most useful, and a prudent Friend is generally of more Service than a zealous one.

A Mind soften'd by this Virtue cannot bear frequent Reproaches ; wherefore those of a Friend should be always just, mild, and seldom repeated. The proper Business of Friendship is to inspire Life and Hopes ; but severe Rebukes are apt to make a generous Mind droop and sink under the Oppression, or else to lessen her Esteem for the Person who gives them.

When a Person is suddenly lavish of Friendship, you have Reason to fear it will be soon exhausted. The excessive way of speaking Civilities, and the many Professions of Kindness and Service which we ordinarily meet with, are no more than a Prostitution

tution of Compliments never intended to be put in Practice. Where the Heart is well inclin'd this Prostitution of Speech, this Pomp of Rhetoric cannot be natural; nor do they mean half of what they express. A generous Integrity of Nature and Honesty of Disposition speak no more than the Thoughts. Those Excellencies of Mind always argue true Greatness of Spirit, Courage and Resolution; and are therefore the principal Ingredients of a Friend.

Persons in common Conversation may boast what Professions of Friendship and Sincerity they please; but Ceremony is so far from being essential to either, that in the most palpable Manner, it helps to destroy both. Modern Conversation is so swell'd with Vanity and Compliments, that (as a learned Divine, quoted by the *Spectator*, says) it is hard to determine whether it should more provoke our Contempt or our Pity, to hear what solemn Expressions of Respect and Kindness will pass between Men almost upon no Occasion; how great Honour and Esteem they will declare for one whom perhaps they never saw before, and how entirely they are all on a sudden devoted to his Service and Interest, for no Reason; how infinitely and eternally oblig'd to him for no Benefit; and how extremely they will be concerned for him, yea, and afflicted too, for no Cause. With great Command of himself he pursues this Enquiry; for which I refer you to the hundred and third Speculation of that Author.

Be upon your Guard against the Intimacy of Secret-tellers; and always be faithful in retaining them. Never betray or discover the minutest Circumstance committed to you under the Seal of Secrecy. When *Ulysses* intrusted the Education of his Son to the Nobles of *Ithaca*, "O my Friend, said he, if ever you lov'd his Father, shew it in your Care towards him; but above all, do not omit to form him just, sincere, and faithful in keeping

"*keeping a Secret.*" In all Cases it is an unpardonable Want of Politeness to divulge \S Secrets.

Though there is great Caution to be us'd in defending a Friend's Character too warmly, lest the Report to his Prejudice may be true; yet we should be studious to silence Detraction, and always declare our selves in favour of our Friends as zealously and genteely as is consistent with Honour and Conscience. It is a Crime not inferior to Ingratitude to suffer our Friends to be abus'd in their Absence. Sincerity omits nothing for their Vinication, but takes Pleasure in stopping the Mouth of unjust Reproach.

Never drop or neglect your Friend in public, who is worthy of your private Conversation. Though her Fortune may be inferior to those, in whose Presence you over-look her or endeavour to shift her off; yet her good Qualities and inoffensive Behaviour may make ample Attonement for her Station. You may without Offence introduce a Friend of correct Manners and moral Conduct to a Person of any Rank, Fortune or Quality, provided you are familiar with that Person your self. To be asham'd of a worthy Friend in superior Company, bespeaks a narrow and self-interested Temper.

Be slow to join in censuring your Friends; and when you are made certain that the criminal Objections against them are true, preserve good Manners in making a fair and speedy Retreat from such mistaken Acquaintance.

We are sometimes oblig'd for just Reasons to drop all Commerce with our Friends; but, before it comes to that, we are to observe all due Measures and Precautions for a mutual Defence and Explication. Upon such a Rupture never be influenc'd with Hatred, Prejudice, or Revenge: Never acquit your self to the Publick for such an Alteration.

\S *Commissa tacere qui nequit hic niger est.* Hor.

tion in your Conduct by talking ill of them; never be fond of repeating the good Offices you have done them; never reveal their Infirmities nor betray their Secrets; stifle all Resentments arising against them in your Breast; and if they have done you an Injury forgive it genteely.

Whoever looks for a Friend without Imperfections, will never find what he seeks; but as Integrity is the Foundation of this Virtue, Flattery must be a Vice with which it cannot live. Flattery gives § false Colours and Complexions to all things. It is a slavish, insincere Profusion of Praise, which like a Picture, loses all its Beauty when the Colours are laid on as if with a Trouel. Nothing divides and distracts human Nature more than Ingratitude; yet Flattery seems to be the blackest Devil of the two. So mischievous are its Consequences——so various are its Deformities——so pernicious is its Practice, and so unbecoming a polite Person, that it is wonderful how it can be entertain'd in the Bosom of a profess'd Gentleman or Lady: Surely, a generous and refin'd Education ought to inspire them with nobler principles!——Yet, such is the Perverseness of human Nature, that we find a Tincture of it couch'd in the Professions of the politest People. When Bias † was ask'd which of all wild Beasts was most offensive, he answer'd, of wild ones a Tyrant, of tame ones a Flatterer. The Subversion of the Roman Republic was imputed to this kind of Deceit, which Demosthenes calls *The Witchcraft of Affection*. Leonardo da Vinci * was desired to draw the Emblem of a Flatterer, which he represented

§ Here I recommend to your reading the 460th Speculation of the Spectator.

† One of the Seven Wise Men.

* An Italian Painter, and one of the most universal Genius that ever liv'd.

sented by an Ivy thrusting down the Wall upon which it grew. Thus much I hope will suffice to establish your Odium to so base, so mean a Vice, and to direct you never to put the least Confidence in any Person whom you know to be guilty of it.

To pursue the several Niceties of Friendship into their particular Branches, would be too copious a Field for my present Design; but if you find Pleasure in civil Society, endeavour to keep fair with all People. An Enemy of whatever Size or Character, may be able to give you greater Disturbance; and the true end of Politics is to make Life easy. Let the general Rule of your Conduct be to offer no Treatment to any Person, but such as would be agreeable to your self in the same Circumstances. *If you fulfil § the Royal Law according to the Scriptures, thou shalt love thy Neighbour as thy self.*

Affability is one of the greatest Ornaments of the fair Sex; and it has so many native Charms that it will keep up a Reputation in spite of many Blemishes. As this is the surest, so it is the cheapest Way of winning the Love and Esteem of those you converse with. A Smile and courteous Salutation is as easy as a Frown and haughty Reception. “*The affable Man (says Cicero) upon a Change of Fortune is sure of Friends to comfort him; for his courteous Behaviour has link’d them to his Interest.*” Affability is a sweet Composition of native Generosity, of Spirit, and polite Education. Plainness and Simplicity are the Elements wherein it rejoices; And Sincerity is its Companion as well as Humility. Complacency of Temper, stript of Ceremony and such like Incumbrances of Conversation, is surprizingly taking,

§ St. James, ch. ii. ver. 8. Compare this with St. Matth. ch. vii. ver. 12. and St. Luke ch. vi. ver. 31 and 37.

ing, especially with Inferiors. Disdain is the Vice opposite to this ; and nothing is more apt to procure Enemies and Contempt. The Birth or Spirit of a disdainful Person is always mean. None are so liable to this Folly——this mistaken Notion of Grandeur, as upstart and Mushroom Families.

A nice Part of Behaviour wherein Affability is chiefly discovered, is that display'd in paying or receiving Visits. Ceremony and Roughness are equally subversive of this graceful Virtue. When a Lady entertains or is entertained by a Friend, her Temper should be always open, equal, free from Reserve, and unruff'd with Care. An agreeable chearfulness should sweeten her whole Behaviour. An inward Uneasiness should be discreetly stifled and all Complaints suspended. It is the Business of all Persons to make those easy whom they entertain, and with a condescending Ease to divide their Conversation among all admitted to sit down with them. If a Lady of Quality invites an inferior to Dinner, and either neglects her in Conversation or passes an ill-natur'd, severe Jest upon her she makes her dearly pay for the Favour. Upon such Treatment from the most powerful Giver always look down with Contempt. Here Policy and Discretion will command your Silence. Here true Politeness will display itself.

Upon the whole you will find that in good Nature, singleness, or simplicity of Heart, unaffected Complaisance, a certain openness of Behaviour, an agreeable Negligence, and in an unconstrain'd Carriage the Art of good Breeding chiefly consists. Mutual Complaisance and Civility are necessary to support Conversation, and obliging Deferrences are due to Superiors ; but a formal Show of Ceremony is an Incumbrance to Conversation, and destroys its native good Sense and Beauty. The fashionable World is grown free and easy ; and good Breeding shews itself most, where

to an ordinary Eye it appears the least. As every general Rule admits of an Exception, so in one part of Conversation there is a certain Restraint necessary; I mean that Delicacy of Expression which Cloaths such Ideas, as have the most remote Appearance of Obscenity, in modest Terms and distant Phrases: But what I have already offer'd upon § Chastity, will furnish you with Cautions in this Affair.

In pursuance of Promise to † make female Learning a Subject for part of this Letter, I offer the following Thoughts to your Consideration. To cultivate and adorn your Understanding with the Improvements of Learning (I mean such as is suitable to your Sex) is a Matter vastly more worthy of your Attention than any external Graces you can put on. The Learning I recommend to you is an Enquiry into such Truths as will fix you in your Duty, and the reading of so much in moral and religious Authors as will enable you to form in your own Mind true Conceptions of the Deity, especially of his * Goodness and Mercy; of your own Being, and the Purposes for which you were made; that you may be able to conform this Knowledge to the Practice of Virtue, *and be ready always to give an Answer † to every one that asketh you a Reason of the Hope that is in you.*

To read well is the first and greatest Article in a young Lady's Education; and yet not many, even among Gentlemen, come up to that Character. There is a certain Beauty and Harmony of Voice requir'd in reading, that without a nice Attention and frequent Application is not to be obtain'd.

§ See Page 82. † See the 14th Page.

* Though we are not so much concern'd in any of his other Perfections, yet we are more liable to false Conceptions of these two divine Attributes than of any other. † 1 Pet. Ch. iii. Ver. 15.

obtain'd. The Art of Reading lies in placing the Emphasis, in giving the proper Accent to each Word, and in varying the Voice according to the Nature of the Sentence. To perform this gracefully the following Rules may be of Service.

The most obvious Points to be observ'd in reading are these six; a Comma (,), a Semicolon (;), a Colon (:), a Period (.), a note of Interrogation (?), and a note of Admiration (!). At a Comma you are to Stop as long as you may deliberately say—one; at a Semicolon as long as you may repeat—one, two; at a Colon as long as you may repeat—one, two three; at a Period as long as you may repeat—one, two, three, Four. At a note of Interrogation (that is, when a Question is ask'd) you are to stop the same Space of Time as at a Colon, and to raise your Voice a little: At a Note of Admiration you are to do the same. Jerks and Starts of the Voice in reading destroy the Sense; wherefore make your Stops and Pauses regular as the Points direct. All who understand nice reading, must know that by misplacing the * Accent or Emphasis, the Meaning of the whole Sentence may be inverted. The finest Ornaments of an Oration appear dull and feeble when the Rules of reading gracefully are neglected. Let the Sound of your Voice in reading be the same as it is in speaking. Pronounce every Syllable distinct and clear, and carefully avoid a drawling Tone. Never pronounce a Word before you have spell'd every Syllable of it in your Mind. Never read louder than to be heard

K 2

* The rising or falling of the Voice on a certain Syllable in a Word is call'd the Accent; and the Stress or Force of Voice laid on a particular Word in a Sentence is call'd the Emphasis. The emphatical Word gives Beauty or Spirit to the whole Sentence, because it shews the chief Design of the Author.

hear'd by those you are reading to. Your Voice must humour the Sense. In the reading of a News-paper or the Relation of any thing that has been done, the Accents must be vary'd very little; but where the Subject is affecting or persuasive, the manner of pronouncing must be more strong and passionate. Where the Sense is grave and solemn, let your Voice be more slow, and pronounce every Word very distinctly; but where the Subject is some easy and pleasant Matter, a more speedy Pronunciation is allow'd. To read too fast, is always a greater Fault than to read too slow. Avoid Uniformity of Voice, as if you were running over a mere Catalogue of single Words. Listen with Attention to Persons who read well; observe their manner of pronouncing, and mark every Place where they alter the Sound. By imitating them you will learn a graceful Cadence of Voice, and will be secur'd against any self-pleasing or unhappy Tone. Be likewise desirous to read in the Presence of such as have a musical Ear, and take Pleasure in being inform'd and corrected by them. Many are the Advantages that arise from transcribing. By it true Spelling and Pointing will be made familiar to you. It will imprint the Subject on your Memory, and will so fix your Attention on the Author's Method that you will take in his various Beauties with the greatest Ease and Pleasure. I advise all young Persons never to attempt the reading of Poetry before they can read Prose distinctly, and with a true Observance of all the Stops. In reading *English* Verse every Word must be pronounc'd with its natural Accent, as in Prose; with these two Allowances; first, at the end of every Line, though there be no Stop, make a short Pause to give Notice that the Line is ended; secondly, if any Word in the Line happens to have two Sounds, chuse to give that Sound to it which most favours the Metre and the Rhyme. The Sense of the Author must be humour'd in Verse

Verse as in Prose, by reading swift or slow according to the gaiety of the Subject, without affecting to add new Music to the Lines by an unnatural Tone of the Voice.

An Observance of these Rules will enable you to read any *English* Author. I now proceed to direct you in the Choice of what you are to read.

As the Defects and Weakness of human Faculties cannot rise up to full and comprehensive Ideas of heavenly Things, let your Faith be grounded upon the Word of God, as reveal'd in canonical Scriptures. Let the New Testament be your daily Study: Read it always with Attention and Reverence; and try your self by every Doctrine that is there.

Next to Holy Writ, no reading can be of greater Advantage to you than the Lives of pious Persons. There are no Ideas strike more forcibly upon our Imaginations than those which are rais'd from Reflections on the respective Manners of great and excellent People, who have liv'd before us. They become Subjects for our Admiration and Example. When we turn our Thoughts upon the Conduct of Men who liv'd and dy'd † in the full Possession of Virtue; who behav'd with an equal, a chearful, a generous and heroic Temper, and dy'd in the exalted Hopes of a glorious Hereafter — the Curiosity of our Souls is more than ordinarily awaken'd. We feel a secret Impulse within us — a generous Emulation to imitate them; and we are proportionably affected by their Virtues, as we imagine them imitable by our selves.

K 3

A sure

† It would be an endless Labour to collect the Accounts with which all Ages have fill'd the World of such noble and heroic Minds. Read the Lives of Socrates, Epaminondas, Phocion, Zeno and Plutarch's Lives.

A sure Way to improve by reading the Lives and Actions of those, who have been famous in their Generation, will be, to write down your Opinion of such Persons and Things as occur to you in your Reading; to enquire wherein such Actions excel, or are defective; to observe how they might have been carried on to a greater degree of Perfection, and how they exceeded or fell short of others. By thus digesting what you read, you will insensibly arrive at proper Notions of Virtue, Honour and Justice.

It will likewise be of very great Service towards the ripening of your Judgment to read the Morals and Reasonings of the ancient Philosophers §, who labour'd in the Improvement of human Nature, and devoted themselves to the Study of Wisdom. They (when in the highest State of human Knowledge, after informing themselves of the Nature of Man, the Ends of his Creation, and the State of his Condition, the right Use of his intellectual Powers, the Immortality of the Soul, its Relation to the Deity, and the agreeableness of Virtue to the divine Nature) give us a beautiful Prospect of the Dignity of Reason, and warmly recommend the Advantages of Temperance, Good nature, Clemency, Generosity, Fortitude of Mind, and many other heroic Excellencies. They likewise shew us in the clearest Light all the Deformities of Vice, the Uncertainty of Happiness here, the Emptiness of Riches, the Vanity of this World, and the Folly of putting any Confidence in it. They tell us that the Termination of this Life is an ordinary Occurrence of it; and represent Death as a Relief from a various Being, ever subject to Sorrows and Difficulties, and as an Entrance into a better World. Thus it was really intended to us by the Author of

§ Such were Plato, Socrates, Seneca, Pythagoras, Demosthenes, Cicero, Epictetus.

of Nature. Poor were the Expectations of the Studious, the Brave, the Modest, and the Good, if the Reward of their Labours and Virtues were to be determined by this § Life!

From these and such like Sentiments Judgments, Reasonings, and Maxims should be collected all the common Lessons of Instruction for youthful Minds, no less of your Sex than ours. Such reading will be most entertaining, most useful, and most instructive in Regard to your Reflections, and the embellishing of your Soul with Purity and the Love of Virtue. It will direct you how to live as closely up to the Dignity of your Nature as your imperfect State will admit you, and to profess your Gratitude to Heaven for the Talents and other Benefits you enjoy by a regular Improvement of them. But above all, believe and follow the ‡ plain Rules of the Scriptures. Let them be the Soul of all your Deliberations—let them be the Standard of all your Conduct. The surest Means we can use to arrive at a true Estimate of our selves, and to find out the secret Faults and Vices that lurk within us, is to examine our selves by the Rules which are laid down for our Direction in sacred Writ, and to compare our Lives with the Life of him who liv'd up to the Perfection of human Nature, and is the standing Example, as well as the great Guide and Instructor of those that receive his Doctrines.

There can scarce be a greater Defect in a young Lady than not to express herself well either in speaking or writing; and yet how many are there, who should have all the good and polite Qualities of the rational World, that cannot tell a Story as they should, that is join in a continued coherent Discourse the several parts of it without a Repetition

tion of many § bald and poor Phrases to supply the Place of Connexion, Propriety and Order. The best Method I can think of to remove this Defect is to read learn'd and eloquent Authors, and to set them before you as Patterns for your daily Imitation. Thus by pleasing Degrees you will be taught to know wherein, according to its several Subjects and Designs, the Skill and Graces of an handsome Narrative lie. “ *If you would read son well, (says Mr. Locke) read Chillingworth ;* “ *If you would speak well, be conversant † in Tully.*” Thus you will acquire true Ideas of Eloquence—thus you will learn the Purity of our Language, and be enabled to speak clearly and persuasively on any Subject. Here I do not recommend that Oratory and Copiousness of Expression in Females which can talk whole Hours together upon nothing ; for such Eloquence exposes them the more. I have known a young Lady to branch out into a Dissertation upon the Fashions, and for Hours together describe the several parts of Dress with all the Figures of Rhetoric. With what Variety of Phrases and Fluency of Invention do some Ladies tell the same Story over and over, and add every Time a different Turn to every Circumstance ! I have heard a Lady talk with as much Correctness to her Lap-dog as if she were speaking to the *Spectator* †. This Kind of mistaken Eloquence is not imputable to good Reading, but to the want of it : and is to be consider'd, not as Discourse, but as feeble and unimprov'd Helps to it. *Rapin* in his Book of Eloquence displays its Beauties with Elegance and Justness.

Never

§ Such as those ; And so,—in short,—however,—well to be sure,—do you see,—do you mind me,—that's well enough,—without any more ado, &c.

† See his first Book of Invention, Sect 20.

† See his 247th Paper.

Never be fond of the Formality of disputing, nor pride yourself in contradicting others upon the Strength of what you have read. Let your Motive be to find out Truth, and not the Victory in disputing. Nothing can be more disingenuous or more unbecoming a well-read Person than not to yield to plain Reason and the Conviction of clear Arguments. Nothing is less consistent with civil Conversation, and even with the end of all Debate than not to take a full and satisfactory Answer. Truth is to be found by Assiduity of good Reading—by a mature Consideration of things themselves, and not by any artificial Terms or ways of arguing.

Though I am not against a young Lady's amusing herself with *French, Italian, or Latin*; yet since it is *English* that one educated in *England or Ireland* must have constant use of, it is obvious to think that to be the Language she ought chiefly to cultivate, and wherein most Care should be taken to polish and perfect her Style. Whatever foreign Language a young Lady's Curiosity may direct her to learn, that which she ought critically to study, and endeavour to get a Facility, Clearness and Elegance to express herself in, should certainly be her own. Among the ancient *Romans* all Persons of Figure and Rank were daily employ'd in learning the Beauties of their Mother tongue; and to the *Greeks* (who were a very learned People) all Speech was barbarous but their own.

Those empty Spaces of Life, which to the idle seem tedious and burthensome, would, if employ'd in reading, and in the pursuits of Knowledge, become both pleasant and profitable.

Nothing can come into the Account of discreet Recreation that does not produce somewhat of future Pleasure or Profit as well as present Delight. Reading conveys to us very sensible Pleasure for the present; it extends our Faculties and improves them, and in a great Measure lengthens our Lives by

by turning all the Parts of them to our Advantage. The Intellect is a grateful Soil ; but then, like a Field *, it requires manuring. Sensual Pleasures rather stupify than delight ; they play upon the Organ and dull the Appetite, but those of the Understanding are of a more refin'd Nature.

If you are studiously inclin'd, there are many rational Experiments and Operations in *Natural Philosophy*, that are convenient and necessary to be known, and that will abundantly reward the Pains of the curious with Delight and Advantage.

Such are the Writings of Mr. *Boyle* and others upon Husbandry, Planting, Gardening, Herbs and Flowers. Farther than this your Sex is not at all concern'd, nor is it adviseable for them to venture. The Truth of it is, you might consume your whole Life in the Study of one single Science or any one Branch of it without arriving at the Knowledge of all its Qualities. A studious Mind may drudge in the Study of *Natural Philosophy* with Hopes to gain thereby a comprehensive scientific and satisfactory Knowledge of the Works of Nature ; but though there are so many Systems of it, yet I never could find one in which, as a Science, I could be sure to find Truth and Certainty. And of this all Sciences give an Expectation.

The *Spectators* and *Guardians* are Ornaments to a Lady's Closet. *Telemachus* and the *Travels of Cyrus* are writ in an easy, correct Style, and convey Pleasure with Instruction. The *Belle Letters*, and *Fontinell's Plurality of Worlds*, *Boileau*, *Pascal*, and *Vioture's Letters*, are Books of sublime Entertainment : and may be read with Safety. To the Counsels and Reproaches of learned Authors we listen without Resentment ; by their Descrip-

tions

* *Neglectis urenda fœlex innascitur agris.* Hor.

§ *Doctor Cudworth's intellectual System is judged by many of the learn'd to be the best extant.*

tions, Allusions and Inferences we discover all our Foibles. Books speak with more Priviledge, explain with more freedom, and influence with more Persuasion than Men can personally do. Great is the Choice of well-written Treatises, which afford Variety of Amusement and Improvement; but, would you see what is the Consequence of a base Action; what Remorse and Inquietudes attend the Commission of Vice; what Pleasure and Comfort spring from a Course of Virtue —; would you look into the Vicissitudes of Fortune; would you examine the Transience of all worldly Things, and how liable to change the most exalted Station is — History informs you without Disguise. In History we view Battles and Sieges without Danger, Tempests, Ship-wrecks and Earthquake without Terror; the Customs and Manners of all Nations without Expence or Cost. In History we find the Rise and Progress of all human Authority; the flourishing and Decays of all Kings and Kingdoms. Hence we may collect how highly useful it is to be conversant in * History, and how greatly it contributes to the Elegance of Conversation. A genteel speculative Knowledge of Geography, Cosmography; and Chronology is necessary to prepare one for receiving the Pleasures and Advantages of this Study. *Bailey's Dictionary* will be a great Help to a Person deficient in these.

Novels, Plays, Romances and Poems must be read sparingly, and with Caution, lest such Parts of them as are not strictly tied down to Sedateness, should inculcate such Light over-gay Notions as might by unperceiv'd Degrees soften and mislead the Understanding. Never read more than you are able to digest.

Next

* *Among the Ancients* Pliny, Plutarch, Thucydides; *among the Moderns*, Clarendon, Burnet, Kennet, Rapin and Rollin are worthy of Reputation.

Next to that of reading, no Emulation fits more graceful on a Female's Mind than that of writing correctly ; nor is any Part of Education more genteel and necessary. Writing of Letters has so much to do in all the Occurrences of human Life, that whatever Person is not qualified to write a Letter (at least in a tolerable narrative Style) must be sensible of many and great Inconveniences, and is thought of by all others with Pity or Contempt, the transient Faults of discoursing die for the most part with the Sound that gives them Life, and may with greater Ease escape Observation and Censure ; but Letters are subject to a strict Review and lay those that wrote them, open to a severe Examination of their Breeding, Sense and Abilities : So that, where the Methods of Education are directed to the right Purposes, this is too necessary a Part of it to lie neglected. Strains of Wit or Complement are Incumbrances to a Letter. It is far more genteel to express one's self either in writing or speaking with Ease and Plainness than with Formality or Labour. Incoherence, Confusion, Roughness or Affectation in a Letter always puzzles or disgusts the Reader, but an easy manner of communicating our Thoughts gains a favourable Attention to what we have to offer ‡.

I am persuaded nothing so much clears the Judgment either of Man or Woman, helps them so much on in Literature, and makes them improve with so much Ease as a good Method in all the Application of their Thoughts. As in History, the Order of Time should govern ; so in the Mind, every Progression of Knowledge ought to go from what it stands possess'd of, to that which lies next, and is most coherent to it ; and so on to what it
aims

‡ Tully's *Epistles* are recommended by Mr. Locke as the best Pattern for Business, or polite Correspondence.

sims at by well-order'd Degrees, and by well-proportion'd Enquiries.

As the Faculty of Speaking fits us for the Society of others ; so does that of Thinking qualify us for our own. Though the former is seldom wanting among us ; yet the latter excellent Talent too often lies neglected, even among those who are capable of thinking to Purpose. Though human Actions are call'd Moral, because they result from the Determination of the Will, yet it is through want of Attention that rational Creatures err. If the End and Use of right Reason be to have a right Notion and Judgment of Things, to distinguish between Truth and Falshood, Right and Wrong, and act accordingly ; of all the various Methods of Improvement none is so advantageous as Thinking ; both in respect to our Intellects and Morals. The Perfection of our Nature is to know ; that is, to be able to frame clear and distinct Ideas, to form true Judgments and to deduce proper Consequences. The Habitues and Relations of Conceptions one to another by frequent comparing, become more visible ; and by habitual thinking the Object is made more habitual to the Understanding. To this Purpose Reading is useful but Thinking is necessary. The former without the latter will never form sedate notions of Things ; but whoever compares, considers and judges is determin'd only by the Dictates of Truth, and has therefore the best moral Security against Error. Thinking likewise greatly improves our Morals ; and serves to make us better as well as wiser. The best Method to shake off ill Habits is to collect from Thinking a Conviction of their Mischief and Folly. Now, since the Understanding has so great an Influence upon the Will, there are but two things necessary to preserve us in our Duty ; first, an habitual Knowledge of what we ought to do, and what we ought to shun ; and secondly, a se-

date Conformity of our Actions to that Knowledge

This is to turn the Mind to its own Improvement and to qualify it for the Rewards of Virtue.

As Love Addressees are either expected by or impos'd upon all your Sex, a few Cautions to be us'd in the Time of Courtship may deserve a Place among my other Precepts. Give me leave upon this Occasion to recollect some Remarks which I have met with in Disconrse, and to compare them with what falls under my own Observation.

I have heard a Lady of nice Discernment say, that *Nothing is more dangerous to a Female than the Vanity of Conquests, and that it is as safe to play with Fire as to dally with Gallantry.* That this Lady collected the Phrase from Experience, it would be ungenerous to suspect; but hence it may be infer'd that a young Lady conspires against her own Safety and Honour, who is over free of Temper, forward in talking, or fond of being thought witty in the Presence of her Courtier. Except Wit be temper'd with Discretion and ripen'd by Experience; improv'd by Reading, and guarded by Judgment, it is the most dangerous Companion that can lurk in a Female Bosom. It softens her Sentiments; makes her fond of being politely address'd; curious of fine Speeches; impatient of Praise; and exposes her to all the Temptations of Flattery and Deceit. Ladies have great Reason to be cautious and watchful over themselves; for even to listen to Compliments and gay Addressees may betray them into Weakness and Indiscretion.

Be careful how you give Way to what many Ladies call *an innocent Liberty*; for here Civility may be taken for an Invitation. The double Temptation of Vanity and Desire is so prevalent in our Sex, that we are apt to interpret every obliging Look, Gesture, Smile or Sentence of a Female we like

like to the hopeful Side. Therefore let your Deportment forbid without Rudeness, and oblige without Invitation. We look upon a Woman's Eyes to be the Interpreters of her Heart; and we often gather more Encouragement from a pleasing Glance than from her softest Words. The Language of the Eyes is very significant.

Never fix your liking on any Man that has not those good Qualities which you have labour'd after your self, and who is not likely to be a Friend to Virtue.

When a Lady is address'd by her Votary, let his Proposals be ever so honourable, she ought to be Cautious how she places her Affections. She should carry herself with an even Temper, and keep herself at a genteel Distance, lest the Conquest afterwards might be reckon'd cheap. An early Fondness often suffers.

As the Intentions are not legible, the World is apt to judge of Persons by their Behaviour, Conversation and Appearances. If all young Ladies were conscious of this, surely they would be more circumspect and reserv'd than to allow such Liberties as are too often us'd in Love-Addresses. They may suppose them to be Characters of Love and Passion; but in the End such mistaken Indulgences often destroy all that Esteem which their Lovers might have for them, if they were not quite so tractable. Easy Compliances extinguish the Desire of Marriage, and make the fair Sex only consider'd as Subjects of Gallantry and Amusement.

Be not over credulous in believing every obliging Thing your Admirer says; for that would expose you to his Artillery of Persuasions. When he praises your Beauty, Wit, Shape or Temper, and tells you that in his Eyes you excel all others of your Sex, do not receive such Compliments as an Homage due to your Merit, without examining whether he be sincere or flatterer. The Lives of some Men are a meer Com-

merce of Compliments and Dissimulation to impose upon female Softness ; and this often makes Credulity in Women as infamous as Falshood is reproachful in Men. All the Havoc which is made in the Habitations of Beauty and Innocence by the Arts and Gallantries of crafty Men, is owing altogether to this female Weakness. Too often Credulity is overtaken by Disgrace.

There are two general Answers may be given by any of the Fair to the Fop or the Courtier, which in all Cases will dismiss either with his Impertinences to her Credit and Satisfaction. If a Fop or Beau says an obliging Thing to you, with a mild indifferent Air receive it, and return him Thanks ; but if he insists upon fulsome Compliments, give him to understand his Favours are misplac'd, that such Discourse makes you uneasy, and that you hope his good Manners will direct him to wave it. If your Spark be troublesome, modestly reprove his Boldness, shew a dislike to his Familiarities, and with a courteous inoffensive Air, forbid him all unseasonable Visits, and private Retirements. If you are warmly importun'd, let him know that you are under the Direction of a Parent and Relations : that you are not at your own Disposal, and that you have resolv'd not to dispose of your self. All this must be done without Pettishness, Peevishness or Disdain ; lest your disappointed Teizer should, inflam'd with Resentment and Revenge, spread Reports injurious to your Honour. Opportunities should be avoided as much as possible. Great is the Danger that a Female incurs, let her imagine her Simplicity and Innocence to be ever so invincible, by too much Familiarity with a male Companion. She that wonders what People mean by Temptations, that thinks herself secure against all Attacks, and defies Mankind to do their worst, depends too much on her own Sufficiency, and may be surpriz'd into Weakness and Deceit. Whoe'er is made of Flesh and
Blood

Blood is subject to human Frailties ; wherefore it must be much safer to fly from, than to fight with what the World calls *Opportunities* and Religion *Temptations*. Thousands of your Sex have been gradually betray'd from innocent Freedoms to Ruin and Infamy ; and thousands of our Sex have begun with Flatteries, Protestations and Endearments, but ended with Reproaches, Perjury and Perfidiousness. She that considers this will shun like Death, such Baits of Guilt and Misery ; and be very cautious to whom she listens. When a Man talks of honourable Love, you may with an honest Pleasure hear his Story ; but, if he flies into Raptures, calls you an Angel or a Goddess, vows to stab himself like a Hero, or to die at your Feet like a Slave, he no more than dissembles ; or, if you cannot help believing him, only recollect the old Phrase, *Violent Things can never last*.

Tenderness, Friendship and Constancy dress'd in a Simplicity of Expression, recommend themselves by a more native Elegance than violent Raptures, extravagant Praises and slavish Adoration ; all which perhaps may be no more than a Repetition of the same Things said to a hundred of the Sex before.

The Motions of an honest Passion are regular and lasting ; its Elegance consists in Purity, and its Transports are the Result of Virtue and Reason. It never sinks a Man into imaginary Wretchedness, nor transports him out of himself ; nor is there a greater Difference between any two things in Nature than between true Love and that romantic Passion which pretends to ape it.

Criminal Love is not a Subject for my present Design ; but, as Curiosity is one of the strongest and most lasting Appetites implanted in us, and since Admiration is one of our most pleasing Passions, what a perpetual Succession of Joy must flow from the Springs of untainted Love ! All the pleasing Motions of the Soul rise in the Pursuit of this

Heroic Passion, when the Party belov'd is kind with Discretion and Virtue.

The Observations I have made upon the Constitution, Frame and Design of human Nature, and upon the different Tempers and Dispositions inherent to it, have produc'd the following Speculation upon Virginity and Marriage.

Virginity, as it is a State in many Respects free from † worldly Cares and Troubles, furnishes Means and Opportunities of high Advancements in a devout Life. I now suppose you are at Years of Discretion, and fully prepar'd to be inform'd that the very Name of *Virgin* imports a critical Niceness, with respect to Virtue, Innocence, Modesty, and decent Behaviour. Every improper Curiosity defiles the Character. She that listens with Pleasure to wanton Discourse, defiles her Ears; she that speaks it defiles her Tongue, and immodest Glances pollute the Eyes. As nothing is more clean and spotless than pure Virginity, so the least Recession from it is the more discernable. Curiosity even in Paradise betray'd Virtue; but it was gratify'd at great Expence. I join with all Persons in Opinion, that she who lives to be an old Maid against her Will is unfortunate, and therefore not without Reason peevish; but if such of the Sex would learn to suppress their Desires, the Original of their Misfortunes would be remov'd. Superannuated Virginity occasion'd by Necessity or Restraint from Marriage, is an Affliction too severe for any of the fair Sex; because in these Kingdoms it is a kind of imputed Scandal: But, where

† In the Words of St. Gregory, *Virginity is a Life of Angels, the Enamel of the Soul, and the Advantage of a religious Life; and, having great Opportunities of Devotion, and being free from worldly Cares, may more frequently be exercis'd in holy Duties.*

where this State results from a free Choice—from a Pre-engagement to the spiritual Bride-groom—from a Devotion of Heart to Heaven—from an humble Desire of resisting all human Love,—then it may properly be call'd a Life of Angels. But, as the God of Nature has for wise Ends added Desires to the Constitution of both Sexes, where those Desires prevail, it is but convenient the Design of them should be answer'd in chaste Marriage; which is an honourable State attended with many Blessings.

If we take a View of conjugal Love in all its native Beauties and Attractions, we must be persuaded that the Pleasures and Advantages of it are preferable to a single State, and that whatever is delightful in human Life is to be enjoy'd in greater Perfection in the married Condition. If it were not so, the wisest and best of all Ages and Nations have consented in an Error. This Institution was calculated for a constant Scene of Delight as much as our Being is capable of; and this State, with the Affection suitable to it, is the compleatest Image of Heaven we can receive in this Life. The greatest Pleasures we can enjoy on Earth are the Freedoms of Conversation with a Bosom-friend; who in Occasion of Joy will congratulate, and in Occurrences of Distress or Danger, will mingle his Concern, one who will divide our Cares and double all our Joys. When two have chosen each other out of all the Species, with a Design to be each others mutual Comfort and Entertainment, while they perform the Vows they have made, all the Satisfactions of the one must be doubled, because the other partakes them—all the Sorrows of the one must be lighten'd because the other is (as to Person) exempt from them. † How must the Hearts of those rejoice who see a beautiful and
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† See Spect. No. 500.

numerous Off-spring of their own, playing about them, and endeavouring to excel one another in little innocent Sports to please their Parents! What an exalted Delight must it be to well dispos'd Persons——what a Comfort must it be to them in their old Age, to see a Number of reasonable Creatures, which they themselves have produc'd, enjoying the Fruits of a virtuous Education! What unspeakable Pleasure must a virtuous Female take in loving and conversing with the worthy Object of their utmost Affection; who is faithful and just to all, constant and affectionate to her, with whom she is to tread the Paths of Life in a pleasing, constant Course of Love and Virtue; to be a Partner of whose Kindness, and under whose Protection she has put herself till Death dissolves their Union! What an additional Comfort is it to a Lady of good Sense and good Humour, who for her good Qualities is esteem'd abroad, to be at Home belov'd and happy! This keeps her always chearful, gay and sprightly——this enlivens her Conversation, makes her the best of Friends and the most agreeable of Companions. What Character of Happiness can equal that † of *Pliny's Wife*——*to be the best of Wives, to be the best belov'd?* When two Persons of good Education, honest Principles and improv'd Talents, are not only united in the same Interests and Affections, but also in their Taste of Life, of the same Pleasures, Desires and Amusements——then the Pleasures of domestic Life are known.

When things happen thus, Marriage has in it all the Delights of Friendship, all the Delicacies of Reason, all the Enjoyments of Sense and all the Sweetness of Life; so that nothing but Degeneracy and Vice can pass Reproaches on so blest a State.

Among

† See Spect. No. 525.

Among the several Delights and Advantages that accompany the conjugal State, it is farther to be consider'd as the Foundation of Community, and the chief Band of Society.

I join in Opinion with those who believe no Medium to be in a married State, and that it is either a vexatious or happy Condition; but, when it is a Scene of tasteless Indifference, sharp Answers, unreasonable Jealousies, eager Upbraidings and violent Reproaches, so contrary to the Nature and Institution of it, the Mischief generally proceeds from the rash or imprudent Choice which People make for themselves, and an Expectation of Happiness and Pleasures from things incapable of giving either. When the Heads of married People are fill'd with the vain Ideas of Equipage and Grandeur, Pomp and Magnificence, it is no wonder that both Sexes are deceiv'd and bring Reflections and Dishonour on their Condition: Whereas, if they would but correct that deprav'd Taste, moderate their Ambition and place their Happiness upon proper Objects, Marriage would become the most happy and most honourable State of Life.

As the Choice in Marriage is one of the most important Affairs of Life so essential towards making our present State agreeable and very often towards determining our Happiness to all Eternity; I hope my unmarried Readers will not take Offence at a few Instructions which may give them some Light in so nice a Particular, and in some Measure rectify their Choice.

The chief Things to be regarded in the Choice of a Husband are, a virtuous Disposition, a good Understanding, an even Temper, an easy Fortune, and an agreeable Person. Ask any Lady if she would either receive herself, or recommend to her Friend's Acceptance, a Husband without these Accomplishments, and her Answer will be — none but a Fool or a Mad-woman would; yet how many of the fair Sex throw themselves away upon what

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what the speculative World calls *pretty Fellows*, who want Courage, Honour, Sincerity, and every amiable Virtue? How many are sacrific'd to the Riches of an illiterate Drone or an old Debauchee?

The first Motives that strike the Inclination of a prudent young Lady for changing her Condition, are good Sense, Beauty and Riches; but then she is strictly to examine what Excellences recommend a Man most to a deliberate Choice. These she will find to be Virtue, Sedateness, Good humour, Sobriety, Constancy and a Similitude of Manners. When the Men are equal, Reason and Self-preservation will direct her to give the Preference to the Man of Wealth; but if she has her Choice of several who are equal in their other Pretensions, certainly he of best Understanding is to be prefer'd. Riches cannot purchase excellent Talents or worthy Endowments, wherefore good Qualities, with an easy Fortune and an agreeable Person are preferable to the Riches and Honours of a Rake, a Fop, a Profligate, a Miser, or a Blockhead. She, that for a Title gives her Hand without her Heart, may expect a Life more incumber'd with Vexations than Pleasures. It is ill judg'd to be delighted with the Thoughts of being great, or to marry a rich Man in Expectation of it. Love has nothing to do with State. Solitude, if rightly consider'd, with a Companion loving and belov'd, is allow'd even by your Sex, to have a Pleasure infinitely beyond all the Pomp and Grandeur of insipid or vexatious Wedlock.

Nothing but the good Qualities of the Person belov'd can be a Foundation for a Love of Judgment and Discretion; so that a young Lady ought to regard Merit more than any thing else in the Person who makes his Applications to her. By Men of Merit I do not mean those of great Abilities, exalted Genius or deep Learning, so much as Men of good Sense, good Nature, Probity, Industry, Constancy, Courage and Honour. Men
endow'd

endow'd with these Qualities look upon thier Wives with Love, Joy and Gratitude, and think themselves oblig'd to supply their Imperfections with Good Nature, provided they meet with equal Returns of Love. Such Men take Pleasure in contriving the Happiness of their Wives, and in laying out their Invention to form Variety of Conversation, new Diversions and Amusements for them; while the Wives with the Eyes of Fondness rejoice in the Approbation of all the Words and Actions of their tender Help-mates.

It is obvious here to believe that a prudent Choice cannot be made without a deliberate Enquiry into his Principles and Qualifications.

When the first Heats of Curiosity are abated, Virtue and good Nature not only raise but continue Love, and make the united Persons always amiable to each other; but whoever expects to be happy in a Husband without these Qualities, will find herself widely mistaken.

I would advise a Friend of mine to consult the Temper as much as any other Quality. Of all Disparities, that of Humour makes the most unhappy Marriages. There are many unequally and unhappily match'd with Persons of certain Turns in Temper, who with those of contrary ones, might probably live easy and contented. Every one's Experience furnishes Instances of this. Hence it appears reasonable to suppose that a short Courtship is not the safest. Hasty Marriages may have long Repentance. You cannot be too inquisitive and discerning in the Foibles of him who makes Proposals of Marriage; for, after the Knot is tied, Blemishes in Humour may be discover'd, which perhaps before were not suspected.

If you bring your Reason to suport your liking to any particular Man, you will consider him as subject to all the Calamities both of Body and Mind. Before you bring yourself to a Resolution on Marriage, you ought to be prepar'd for every

every Incident in that State ; to be a Parent, a Friend, a Lover and Physician.

Those incoherent Advices may in some Measure direct you how to behave inoffensive in the Virgin State, and how with a regular Caution to make a happy Choice of a Companion for Life, if you incline to marry, I now proceed to lay before you the Duties of a married Female

A Wife owes to her Husband's Person the Debt of undivided Love ; to his Reputation all her Assistance in defending it ; to his Fortune all her Care in improving and securing it, and an unalter'd Affection in all the Changes of it ; and to his Relations and Friends such a Kindness and Esteem as their Stations respectively require.

Vanity and Pride, Extravagance and Ill-nature, are the most general Complaints the World receives from Husbands of their Wives ; but the last seems to carry the greatest Grievance. If a Wife inclines to any of the other Foibles, and preserves Mildness and good Nature, those Dispositions will direct her to consider things in a true Light, as Nature has form'd them ; and not as her own Fancy or Appetite would have them. If her Husband has any Failings, which before their Alliance were not discover'd, her good Nature will make Allowances for them, will raise in her Breast all the Tenderness of Compassion and Humanity, will prevent her dwelling upon disagreeable Rebukes, and by Degrees will lessen their Deformities. In the Occurrences of matrimonial Life it is a Rule proper to be observ'd—to preserve always a Disposition to be pleas'd. An ill managing Man is often brought to see his Errors, and to reclaim by the mild Advices of his Wife, and her obliging Condescensions to humour him. By her Gentleness and sweet Temper he is prevail'd on to inspect into himself, and to remove every Imperfection that is displeasing to her, whom he receiv'd into his Arms the Object of Love, Joy and Admiration. Meekness
and

and Complacency are the only Weapons wherewith to combat an irregular Husband. The engaging Softness of a Wife, when prudently manag'd, subdues all the natural and legal Authority of any reasonable Man. Her Looks have more Power than his Laws ; and a few sweet Words from her can soften all his Fury. But a *Virago* stirs up Strife for her self, and kindles Fuel to consume her Dwelling. Sullenness, Peevishness, Pettishness, Coolness, Dislike, Jealousy, Rage, or a querulous Temper, will never influence or regain a Heart liable to wandering or Extravagance. Ill-natur'd and ill-tim'd Rebukes increase Opposition and beget Averfion.

If your Affection be well-plac'd and supported by the Considerations of Duty, Honour, Friendship and Love, (to all which married People are in the highest Degree engag'd) you will not find it difficult to make Mildness and good Nature habitual to you. Never forfeit the Tenderness of your Sex, whose first Rate ornaments are a graceful Ease and Sweetness of Temper, Love and Honour, Virtue and Meekness.

I have the Pleasure of being intimate with a worthy Couple of a handsome Fortune. He was exceedingly subject to the Passion of Anger ; and she was (what Ladies are pleas'd frequently to term so) very high spirited, and could not bear Contradiction. Notwithstanding this, in Company they were both affable, courteous, and friendly ; and of Consequence engag'd a general Esteem ; but in Private the Fury of both prevail'd ; their Reproaches were bitter and disengaging. They often parted by mutual Consent, and were as often prevail'd on to be reconcil'd and live together. All this was to little Purpose : Every trifling Accident gave Birth to new Quarrels, and the Passion of the one added Flames to that of the other ; until by a lucky and mutual Agreement each of them consented prudently to retire from the other's Presence when provok'd by any vexatious Occurrence (which may often be

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expected

expected in domestic Life) to be out of Humour. This Rule they have religiously observed these eight Years ; and I do not know in all the Circle of my Acquaintance a married Couple that live in greater Unity, Love and Fondness. He has honestly told me that he does not remember that in all that Time either of them was insulted with the least start of Passion towards each other.

There is great Discretion requir'd to keep Love alive after Marriage ; and the Conversation of a married Couple cannot be agreeable for Years together without an earnest Endeavour to please on both Sides.

To behave with an obliging Air of Friendship and Courtesy towards his Relations and Friends engages the Affection of a Husband greatly.

The Duties of a Wife to her Husband in every Degree and State of Life can be no less than Love, Fidelity and Obedience to all his lawful Desires and prudent Counsels ; so that according as she is dispos'd in herself to perform these Duties, every Circumstance of Life is to give her Pleasure or Pain.

The utmost Happiness we can hope for in this World is Contentment ; and, if we aim at any thing higher, we shall meet with nothing but Grief and Disappointments. Hence it reasonably follows that a Wife must direct all her Studies and Endeavours to the Attainment of this Virtue before her Thoughts can attend to all the Softnesses and Endearments of refin'd Love in the married State. Without this Disposition, if she were possess'd of all the Happiness that is dispers'd through the whole World, her Life would be uneasy——her Pleasures all insipid.

A sure Method to secure Content will be to observe the following Rules ; first, never to look upon Superiors with Envy ; secondly, to reflect on the various Calamities and Misfortunes that human Nature is subject to ; and thirdly, to form a regular

lar, impartial Comparifon between our felves and thofe who are plac'd below us in the Enjoyments of Life. Thefe Confiderations will fortify and ftrengthen the Mind againft the Impreffion of Sorrow, will reconcile it to the natural Diffreffes which befall it, and will prepare it for the Enjoyment of Peace and Tranquility.

I would farther propofe to your Confideration, that poffibly what we now look upon as the greateft Misfortune may not be really fuch in itfelf; but to avoid Repetition, I refer you to the 82d. Page, As the following Lines § accidentally accur to my Memory, I hope my inserting them will not be difagreeable.

*Greatnefs in glitt'ring Forms display'd,
Affects weak Eyes much us'd to fhade;
And by its falſely envy'd Scene
Gives ſelf-debaſing Fits of Spleen;
But they, whom bleſt Content inſpires,
This Science learn——to bound Deſires:
By happy Alehemy of Mind
They turn to Pleaſure all they find:
They both diſdain in outward Mien
The grave and ſolemn Garb of Spleen:
Unmov'd, when the rude Tempeſt blows,
Without an Opiate they reſoſe;
Nor meddling with the Gods Affairs
Concern themſelves with diſtant Care;
But place their Blifs in mental Reſt
And feaſt upon the good poſſeſt.*

There are ſeveral other Excellences depending on and flowing from the Practice of Virtue, which the Ambition of your Sex ſhould always aſpire at; I mean thoſe of a domeſtic turn. “The Family
“is the proper Province for private Women to
“ſhine in.” M 2 Thoſe

§ Theſe Lines are taken out of a Poem call'd the Spleen.

Those Ladies that pursue the Virtues peculiar to their Sex esteem it the greatest Commendation by which they can be distinguish'd, to be reckon'd tender Mothers, faithful Wives, kind Mistresses and good Neighbours ; for the particular Offices, of which consult *the whole Duty of Man*.

Oeconomy, or the Art of House-keeping, is the most immediate female Business. From this neither Wealth nor Greatness can totally absolve you. By taking the trouble of the Keys and part of the Management of her Mother's House a young Lady may learn how to go through her domestic Offices, when she comes to one of her own.

As whatever worldly Substance you enjoy is the Gift of Providence, make it in all Cases serve the wise and reasonable Ends of a beneficent hospitable Life.

Never keep any more Servants than you can very well afford to maintain. As the pampering of Servants makes them saucy and idle, so will the stinting of them make them Thieves.

It is a great Art in House-keeping to have the Furniture always clean and to lay by every thing in its proper Place, when out of Use. This Method will prevent Confusion, preserve the Things, and contribute greatly to your private Ease. A litter'd Room is a sure Sign of Indolence and Supineness in the Mistress as it is of Sloth and Sluttishness in her Servants.

Always be employ'd in somewhat innocent or useful ; for various and beyond Description are the Inconveniences which besiege the Mind in Vacancy of Employment. While Persons are employing either their Bodies or their Minds, they are engag'd in the Pursuit of Happiness, though often misplac'd ; and there is a greater likelihood of their becoming attentive to such Means as hereafter may be propos'd to them for that End :
But

But § Idlers can propose to themselves no End at all; and are therefore in a State inferior to the vicious World. The Truth of it is, that, as reasonable Creatures are made active Beings, they must always be employ'd, whether they walk in the Paths of Innocence or Folly, Virtue or Vice.

The first Place of a Lady's Leisure, is due to Piety; but in the Intervals of those devout Offices there are many others which may usefully, or at least innocently fill up the Spaces of your Time. The Mind can't be always screw'd up to a Pitch of Virtue or Business; and therefore it is necessary to find out proper Employments for it in its Relaxations. Young Persons cannot sit still and idle: and, if they could, the Fault is still the greater. The Skill of properly ordering the Time and Measure of Recreation is to relax and refresh the Part that has been tir'd with Exercise and at the same Time, to be doing that which, besides the present Delight and Ease, may produce somewhat to future Pleasure or Profit. I therefore, to fill up such Vacancies of Time, recommend useful and innocent Amusements.

With a peculiar Elegance of Expression and Thought Seneca observes that, "*our Lives are spent either in doing nothing at all, or in doing nothing to the Purpose, or in doing nothing that we ought to do; we are always complaining our Days are few, and acting as though there would be no end of them.*" It is certain that many Hours—nay, that many Years hang heavy upon our Hands; and, though our Time runs away so fast, yet we would often have many Parts of it over. We travel through Time as through a Desert of wild and

M 3

empty

§ But Labour, says Plato, is preferable to Idleness as Brightness is to Rust. Bp. Tillotson calls Idlers Fools at large; but the Scripture terms them the Devil's Companions.

empty Wastes, which we would fain hurry over to get at the imaginary Points of Rest and Pleasure. This perpetual Desire to hurry over Time is due to the wrong § Method which most People take in dividing it. While we fill up the Spaces of our Time with the Pursuit of Pleasure or Business, and keep our selves engag'd in Scenes of Action, we are not at such a Loss; but when we suffer our Minds to lie idle, or supinely to run a drift with any loose or ill directed Passion, it is no matter of surprize if we should wish all such parts of our Time to be annihilated.

Various are the innocent Diversions of Life, by which you may lengthen Time in general, and prevent any part of it to be useless or tedious.

Needle-work, Pastery, Cookery, Limning, Drawing, Music, Singing, Gardening, learning of *French, Italian* or *Latin* (as you may have a particular Taste and Genius for these Arts) are all Accomplishments worthy of your Care, but not of all your Time.

If the Stage were under proper Regulations, it might be made an useful Entertainment, and a Source of pure Delight; but, as it now labours under certain Corruptions (such as ridiculing Religion and her Ministers, and frequently introducing dissolute and immodest Scenes,) I advise you always to be acquainted with the Innocence of the Play before you see it acted.

Though Gaming is an Amusement which in general Terms ought to be avoided; yet, since Custom has introduced it into Fashion, I am far from dissuading young Persons to accommodate themselves to the innocent Gaieties and Diversions in Request with those of their Age and Condition; but rather advise them to be complaisant on all Occasions, and to comply with the Amusements of

of their Company, while they have no Tendency to Mischief or Disgrace.

When playing at Cards is sparingly practis'd to entertain Company and to divert your self, it may be innocent ; but sitting up late impairs the Health, perverts the natural Succession of Day and Night and softens the Understanding : Nor do bad Hours often fail to introduce ill mixt Company. All Pleasures are abus'd if not regulated with Moderation and Prudence ; and ill-tim'd Diversions always surfeit.

Though I grant that Gaming may sometimes be an innocent Amusement, yet I beg leave to advance a few Arguments against it. First, it seems generally to give more Vexation than Delight to most People, even while they are engag'd in it ; Secondly, it leaves no Satisfaction behind it ; Thirdly, it does not any Way profit either Body or Mind ; and fourthly, it neither unbends the Thought nor confirms the Health. To pursue the Inconveniencies of Gaming farther ; if a Lady plays high in hopes of winning, she makes a Trade of it, not a Recreation ; and if she fills her Purse by it, she does it too often at the Price of her Reputation. The Love of Gaming frequently corrupts good Principles ; and many who are just in every thing else, scruple not to cheat at Play ; and from that fall into many other criminal Practices.

The Sum of all is this. They that through the Prevalency of Custom make this their Diversion, do it more through want of some better Employment to fill up their Spaces of Leisure than from any real Delight is to be found in it.

Dancing is an Accomplishment to which some part of every young Lady's Time ought to be allow'd. It is highly convenient to learn it because it tends to perfect a graceful Carriage, and to give a freedom and easiness to all the Motions of the Body ; but this Children should be taught

as early as their Age and Strength will permit them. After the 13th or 14th Year a young Lady's Age is above it, and her Time is destin'd to other Uses than to be trifled away in learning childish Accomplishments. I allow Dancing to be not only an innocent Recreation, but also an useful one, provided the Exercise be moderate and the Company well chosen.

Snuff is taken by so many Ladies of refin'd Taste and unexceptionable good Qualities, that I have nothing to offer in Prejudice of its moderate Use; but, where it is taken to Excess, its Effects are injurious to the Complexion, Voice, Stomach and Understanding.

Such Sallies of short-liv'd Mirth as proceed from Farces, Operas, Masquerades, Balls, and many other Diversions are generally of so violent a Nature, that, like a blaze of Thorns, they suddenly consume themselves, and never fail to leave a fullen Heaviness, a fatigue and Dejection of Spirits behind them: But the Delights which flow from well-tim'd and well-chosen Recreations are more solid and lasting. They diffuse a pleasing regular Warmth through the whole human System. They never consist in the giddy Starts and Raptures that arise from frolicksome Wit and Humour; but a well-inform'd Conscience is the perpetual Spring from whence they flow.

The Mind never unbends itself more agreeably than in the Enjoyment of discreet and virtuous Friends. Their Conversation clears and improves the Understanding, eases and unloads the Mind, soothes and allays the Passions, infuses Pleasure and Knowledge, animates Virtue and good Resolutions, and takes away the Tedioufness of all our Time. Mutual good Offices of Kindness between Friends are most elegant Satisfaction.

From the Practice of Virtue, and the reading of useful and entertaining Authors, you will find a more sensible Improvement—a more
 sense

tense Delight than from any other Exercise of your Talents.

To write a fine Hand is a great Ornament to a young Lady, and is either envy'd or prais'd by every one. This is therefore a necessary Amusement. As an *Italian* Hand is not fit for Business, and as it bears a mean Aspect if not wrote genteely well, a fair Round-hand appears to me to be the most useful.

I shall not fatigue my Readers with engaging on such beaten Subjects, as the many Pleasures and Perfections of various Diversions and Entertainments; but of all the Methods of unbending the Mind, and of finding Employment for those retir'd Hours in which we are altogether left to our selves, destitute of Company and Business, that is the most noble which places us in the Contemplation of our divine Original, and the Prospect of being admitted into his beatific Presence.

I have stretch'd out this Epistle to a length beyond my first Design; I shall therefore only add a few incoherent Precepts, which though not of equal Weight with those I have already laid down, may be of Service in some particular Scenes of Life, as different Occasions offer. Those thoughts I will deliver separate as they have occur'd to me, without being at the Pains to correct and methodize them.

Avoid the Folly (generally among the unknowing or envious of your Sex) of slighting those Excellencies in others which you have not acquir'd. Rather endeavour with a well temper'd Emulation to imitate them.

Be quick in seeing Faults, that you may avoid them your self; but always slow in exposing them.

Shew Respect to Persons of Quality upon all Occasions, whatever Objections you may have against their Merit; for, as they may have it in their Power some time or other to injure you, it is but

but prudent to avoid offending them as much as possible.

Never appear to Company without your Stays. Make it your general Rule to lace in the Morning before you leave your Chamber. The neglect of this is liable to the Censure of Indolence, Supineness of Thought, Sluttishness—and very often worse.

The Negligence of loose Attire

May oft invite to loose Desire.

Never affect being over-squeamish, over-nice or difficult to be pleas'd ; for such Affectation generally grows upon a Stock of Ill-breeding or Ill-humour. Thus Miss *Delicate* becomes tiresome to her Acquaintance, uneasy to herself and hated by her & Servants. No Person of whatsoever Merit can please her. Every thing she orders is done wrong. She changes her Dress thrice in a Morning ; takes up six or eight Hours at the Toilet, then lays all her own Follies on the Tire-woman, and goes abroad in a Non-dress. The wittiest Things she hears wont make her smile. The finest Scenes in a Play make her yawn and nod. The most regular Features of the finest Faces undergo her Censure. Because she is a little cross-featur'd herself, if ever you praise another's Beauty before her, she'll make a personal Quarrel of it, and upbraid you with Prejudice or want of Judgment. The softest and most engaging Eycs she calls heavy and dull ; the most noble Shapes, gigantic ; and the most easy, ill-proportion'd. In short, she has an inconceivable Flow of Words to heighten or depress whatever is graceful or blameable in another. At the best Overtures or Concerto's she grows dull and tir'd. Such mistaken Delicacy

Delicacy does not get her the Reputation of an exquisite Taste ; but makes her consider'd in the World as a worthless, troublesome Creature, fill'd with Folly, Spleen, Caprice, Contradiction and Vapours.

In Company shun an awkward Bashfulness ; for it may give them a mean Opinion of you. Look any Person that speaks to you, or to whom you speak, straight in the Face without staring. To turn down the Eyes at such Times is a certain Sign of Ignorance or Guilt.

Stooping in a young Person bespeaks a Meanness of Spirit ; therefore endeavour after a straight Carriage and an erect Countenance, holding at the same Time Impudence and Affectation in the highest Contempt.

Never sit cross-leg'd before Strangers, for such a free Posture unveils more of a masculine Disposition than sits decent upon a modest Female.

Leaning and Lolling are often interpreted to various Disadvantages.

I presume no Lady would be seen to put her Hand under her Neck Handkerchief in Company.

In Conversation never desire to speak out of your Turn, or to usurp more of the Discourse than comes to your Share. If you imagine that talking much will display your Parts and procure Esteem, you quite mistake your Interest ; for your assuming that Privilege and Superiority over those whom you force to Silence, exasperates them against you. It is much easier and far more laudable to speak justly by speaking little. It is a Sign of true Wit and a great Genius to conceal part of one's Talents. There is a way to be silent without the Imputation of Stupidity. Condescend to proportion your self to the Humour and Character of those you converse with ; otherwise their Conversation must be insipid to you. Never interrupt those who speak to you but always hear them out. The Conversation of those must
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be very distasteful who are always talking, without giving the least Attention to what is said by others. Whoever begins a Relation should be allow'd time to make an End of it. If you have any Opportunity of a Pause, you may offer your Objections, but never break the Thread of their Discourse. Formality and Starchness make Conversation equally troublesome.

Hold this as a general Remark, that they, who are perpetually praising themselves, seldom open their Lips but to speak ill of others. It is cowardice to talk hard of the Dead.

It is a Law of Politeness to say nothing disobliging to any one. Malicious Smiles are as provoking as keen Reflections. Never add Confusion to the Inquietudes of those who have fail'd of Success in any Attempt, nor express a malicious Joy at their Disappointment.

Never let the Passion of Anger get the better of your Reason; for by it the external Parts are not only deform'd, & but the whole Frame of the internal Constitution is disorder'd. It is not only a bare Resemblance of Madness, but is often a miserable Transition into the thing itself. It is not the Effect of Reason, but Infirmary; neither sensible of Infamy or Glory, nor affected with Modesty or Fear. It is a Vice that carries with it neither Pleasure, Profit, Honour, or Security; but they who are subject to its Dominion, are so far from being great, that they are not so much as free. The way to prevent our falling into the whimsical Extravagancies of this Passion, would be to consult our Reason in the Intervals, upon the Danger, Deformities and Unreasonableness of it.

Be not fond of revealing your Family Affairs unto Strangers, or of introducing them into Discourse.

Truth

Truth is not always to appear undress; nor does Sincerity always oblige us to say what we think: therefore in matters which may offend your self or another, you cannot be too close-minded.

Some Persons have so little Power to conceal any thing that a Secret often escapes without their perceiving it or desiring to discover it; therefore be cautious to whom you trust an important Secret.

Ceremonious Visits are for the most part troublesome, if not impertinent: But it is easy to observe where a Visit is not welcome. We ought not to thrust our selves into any Assemblies or Appointments where our Company is not desir'd. I have heard some People boast of their Intimacy with such and such Families, where to my Knowledge they have been often denied Admittance.

It is a nice Affair to observe due Measures with those who have affronted us. If you have been publicly offended, it is not proper for you to make Advances towards a Reconciliation, because the Consequences of such a Compliance might be hurtful to you. It is enough to forgive when the Author of the Offence is brought to acknowledge it. To retort Affronts with tart and reproachful Answers is but a doubtful Proof of Innocence: but meek Replies add a Lustre to the clearness of Virtue, and help greatly to justify the Person offended.

Frivolous News and tedious Stories are an Incombrance to Conversation.

Before you make an absolute Promise, weigh all the Consequences of keeping it; but once you have made it, let the Circumstances be ever so trifling or important, hold it as sacred, and never be influenc'd to break it, unless the making it good prove injurious to Virtue. It was the sixth Opinion of King *William* the Third, That whoever would break his Promise or divulge a Secret,

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would.

would rob, murder, betray or commit any Villainy if he had but Resolution.

It is an Error subversive of Christian Charity, and of public Peace, to be rigid in condemning the Opinions and Professions of others.

All the Ways of growing rich are equal to Persons greedy of Gain. Riches in their Esteem obtain the Place of Equity, Reputation, their Friends, Relations, and frequently their God.

They who have a violent Desire to be rich, are very seldom honest; but the Pursuit of Wealth is laudable, when the Intention is virtuous; and the Neglect of it is Weakness, when honourable Opportunities offer; because Riches and Power are the most effectual Instruments of the greatest Virtues and most heroic Actions.

Ambition, Envy, Revenge, Malice, Lewdness, and such like are all Excrescences of the Mind, which do not only deform, but likewise torment those on whom they grow.

In every Capacity of Life preserve Decency in your Manners, Dress, Words and Actions; and so you will obtain the Approbation and Esteem of all with whom you converse.

Never vent peevish Expressions, nor give passionate or inconsistent Orders to those about you; and then your Servants will take Pleasure in performing their Duty. Thus you will preserve both their Love and Respect.

Be assur'd that Frugality is the Support of Generosity. Constant Inquietudes, Danger of Affronts, a peevishness of Spirit and many other great Inconveniencies prevent a profuse Person to do many noble and generous Things; but the Table of a good Oeconomist is always attended with Neatness, Plenty and Chearfulness. When we have provided enough to maintain us in the Order suitable to our Character, we ought to be proportionably hospitable; but the more we live within decent

cent Bounds, the more of our Fortune may be converted to noble Uses.

The nicest Rule in Oeconomy is to make our Being one uniform and consistent Series of innocent Pleasures and moderate Cares, and not to be transported with Joy on Occasions of good Fortune, or too much dejected in Circumstances of Distress.

Vagrant Desires and impertinent Mirth will be too apt to engage our Minds, unless we can possess our selves in that Sobriety of Heart which is above all transient Pleasures, and which will fix our Affections on Things above.

Let this Consideration always dwell upon your Memory, that all your Thoughts, Words and Actions lie open to him, whose infinite Mind has the universal View of all things ever present before it; that he sees all things at once by a clear and full Intuition, without a Possibility of being mistaken; and that to him you must account for all your Pleasures and Diversions, Vices and Follies, Employments and Talents. *The Reward of the Virtuous is with the Lord, and the Care of them is with the Most High; therefore shall they receive a glorious Kingdom, and a beautiful Crown from the Lord's Hand, for with his Right Hand shall he cover them, and with his Arm shall he protect them.*

If you endeavour to conform your Practice to those Advices, which come from a willing Heart to instruct and improve you, you may be qualify'd to be useful and happy in every State of Life. A genteel Assent to these momentous Rules will in that of a Virgin teach you to live to great and excellent Ends, and direct you to an innocent Choice of the sublimest Pleasures; in the marry'd State, it will make you a fit Companion for a wise Man, a proper Person to govern a Family, and to be intrusted with the Education of Children. It will make you humble in Prosperity, resign'd in Affliction.

Affliction, active in Health, and patient in Sickness. It will enable you to pass through all the Scenes and Accidents of this transient World, calmly and quietly; and will ripen your Faculties for eternal Bliss in the Realms above where the Waters of Comfort flow, and where Robes of Righteousness are prepared for the Faithful, in the Fulness of Joy, in the Society of blessed and immortal Spirits, and in the Presence of the Deity, — at whose Right Hand there are Pleasures for evermore.

*Oh! what a Scene of Bliss the Soul employs,
Wrapt in the Prospect of eternal Joys;
Where all immortal Hallelujahs sing,
And praise the World's Redeemer—Heaven's King;
Where Hymns of Glory ev'ry Voice employ;
Where all is Love and Harmony and Joy!*

May Angels watch your Steps, and keep you in the Paths of Virtue.

This Letter is presented to your Acceptance, together with his Prayers and best Wishes for your Safety by,

Your affectionate Uncle,

Dulin, Decemb.
the 20th, 1739.

WETENHALL WILKES.

E I N I S



